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ANECDOTES
OF
DISTINGUISHED PERSONS.

VOL. III.



Frontispiece to Vol. III.



DIES PRÆTERITOS!

Published Nov. 1. 1793. by Cadell & Davies, Strand.

ANECDOTES
OF
DISTINGUISHED PERSONS,

CHIEFLY OF THE
PRESENT AND TWO PRECEDING
CENTURIES.

By William Gifford
ILLUSTRATED BY ENGRAVINGS.

INDOCTI DISCANT, ET AMEN *MEMINISSE* PERIT.

THE FOURTH EDITION.

CONSIDERABLY ENLARGED,

AND

NEWLY ARRANGED AND DIGESTED.

IN FOUR VOLUMES.

VOL. III.

L O N D O N :

PRINTED FOR T. CADELL JUN. AND W. DAVIES,
IN THE STRAND.

1798.

AV



NEW YORK

NEW YORK

ANECDOTES
OF
DISTINGUISHED PERSONS.

FOREIGN.

ITALY.

THEODORIC THE FIRST,

KING OF THE GOTHES.

[489—526.]

THAT Nation which we have supposed to be barbarous, because its people bore the name of Goths, occasionally produced men of eminent virtues and great knowledge: Theodoric was of that description. In his faith he was an Arian, yet he never persecuted such as differed from him in religious opinions. He was, however, extremely displeased with those whom he suspected of coming over to his belief to gain his

VOL. III. B favour,

favour, and without really believing what they professed to believe. One of his Officers having thus temporized with his faith, he immediately ordered him to be beheaded, saying, “ If, Sir,
 “ you have not preserved your faith toward
 “ God, how can I expect that you will keep it
 “ with me, who am but a man ?”

Cassiodorus, the celebrated writer, was his secretary, and Symmachus his architect. Theodoric was extremely fond of building, and one day paid Symmachus this elegant compliment, upon seeing a plan of an edifice designed by him, and which met the wishes of the Sovereign : “ I
 “ see plainly, that those persons alone who have
 “ well cultivated their taste and their under-
 “ standing, are capable of the attention and
 “ care that are requisite for becoming good
 “ architects.”

The particular merit of the buildings of those times was perhaps never better described than in the following extract from the third edition of that elegant and useful work, “ A Treatise on
 “ the Decorative Part of Civil Architecture,”
 by Sir William Chambers, K. P. S.

“ In the constructive part of Architecture,”
 says this great master and teacher of his art,
 “ the

“ the Antients do not seem to have been great
“ proficients.”

* * * * *

“ To those usually called Gothic Architects,
“ we are indebted for the first considerable im-
“ provements in construction. There is a light-
“ ness in their works, an art and a boldness of
“ execution, to which the Antients never ar-
“ rived, and which the Moderns comprehend
“ and imitate with difficulty. England contains
“ many magnificent examples of this species of
“ Architecture, equally admirable for the art
“ with which they are built, and for the taste
“ and ingenuity with which they are composed.”

“ One cannot refrain from wishing,” adds
Sir William, “ that the Gothic structures were
“ more considered, better understood, and in
“ higher estimation, than they hitherto seem to
“ have been. Would our Dilettanti, instead of
“ importing the gleanings of Greece; or our
“ Antiquaries, instead of publishing loose, inco-
“ herent prints; encourage persons duly quali-
“ fied to undertake a correct publication of our
“ own Cathedrals, and of other buildings called
“ Gothic, before they totally fall into ruin, it
“ would be of real service to the arts of design,
“ preserve

B 2

“ preserve the remembrance of an extraordinary
“ style of building, now sinking fast into ob-
“ livion, and at the same time publish to the
“ world the riches of Britain in the splendour of
“ her antient structures *.”

In confirmation of what Sir William has here advanced, it may be urged, that when M. Soufflot was building the exquisite fabric of St. Genevieve at Paris, he had plans taken of all the different Gothic Cathedrals of France, in order to insure the construction of the beautiful Dome of that Church by the methods made use of by the greatest masters of that very difficult and dangerous part of the art of Architecture.

* The Antiquarian Society are at present publishing, with great elegance and accuracy, the remains of the exquisite Gothic structures which we possess in this country. They would do themselves additional honour and their country farther service, if they would rescue from oblivion the remains of our antient Laws, Customs, and History, by publishing the old Chronicles of this kingdom, in the way recommended by the late ingenious Mr. Gibbon.

POPE INNOCENT THE FOURTH.

[1241—1254.]

ST. THOMAS AQUINAS.

THIS extraordinary person, like many men of great talents, shewed in his early youth none of that liveliness and vivacity of disposition which is too often mistaken for quick parts. He was called by his companions "*Le bœuf muet*;" but his master, Albert the Great, more capable of distinguishing, used to say of him to those who gave him that odious appellation, "*Les doctes mugiffemens de ce bœuf retentiroient un jour dans l'Univers.*"

St. Thomas possessing an ardent mind, devoted it to the studies then in vogue, scholastic philosophy and theology: in the latter, indeed, he was so eminently successful, that Bucer said of him: "*Tolle Thomam, et Ecclesiam Romam subverterem*:" "Take away St. Thomas, and I will effect the downfall of the Romish Church."

St. Thomas was one day with Pope Innocent the Fourth in his closet, when an officer of his chancery came in with a bag of gold, procured

by absolutions and indulgences. The Pope profanely said, "See, young man, the Church is not what it was in the times when it used to say, Silver and gold have I none."—"Holy Father, that is very true indeed," replied St. Thomas, "but then it cannot say to the poor afflicted with the palsy, Rise, take up thy bed and walk."

St. Thomas's Works are contained in seventeen volumes in folio.

POPE NICHOLAS THE THIRD.

[1277—1280.]

CIMABUE

was of a noble family of Florence; and, as Vasari thinks, rather the Restorer than the Inventor of the Art of Painting in Italy. From his earliest years he used to be continually drawing in his books and on walls; and this disposition to painting was increased in him by the arrival of some Greek Painters from Constantinople, who were sent for by the Government of Florence. Cimabue spent his whole time in
seeing

seeing them work ; when his father, observing the very strongly-minded disposition he had to painting, permitted him, however it might have affected his prejudices, to exercise that noble art, which he afterwards practised with an honour and reputation that ever attend those who are the precursors of eminence in others,

Cimabue's pictures would now be deemed barbarous ; his manner was hard and dry ; and that there might be no possibility of mistake in the judgment of the spectator respecting the subject, inscriptions were added, with sentences coming out of the mouths of the persons represented in them,

He was an Architect ; and, in conjunction with Arnalfo Lupa, superintended the building of the celebrated fabric of St. Maria di Fiori, in Florence ; in which church he is buried, with this quibbling Epitaph upon his tomb ;

*Credidit ut CIMABOS Picturæ castra tenere,
Sic tenuit vivens, nunc tenet astra poli.*

GIOTTO.

As Cimabue was going one day from Florence to Vespignano, he saw in the fields a shepherd's boy drawing upon a flat stone with a pointed one the figure of a sheep: this was Giotto. The good-humoured and discerning Artist asked him if he should like to go home with him, and learn to paint. The boy replied, "Very willingly, if his father would give him leave." Permission being obtained from the father, Cimabue took Giotto with him to Florence, where he soon excelled his Master, and became one of the founders of the Florentine School.

It is said, that Pope Benedict XI. desirous to have specimens of the works of the Florentine Painters, sent to have a sketch from each of them; and that Giotto sent him a circle made with the point of his pencil, and all at once, upon a piece of paper: hence the proverb,

"Tu sei più tondo che l'O di Giotto."

No painter ever received greater praise than Giotto: Dante, Petrarch, and Politian, all combined to celebrate his talents in the highest strain of panegyric. He was most assuredly the best
Painter

Painter they had seen ; so that any one who reads what they have said of him, would have supposed him equal to Raphael or Michael Angelo : nor, indeed, could more have been said of those great Painters ; the common topics of panegyric are soon exhausted. Petrarch leaves to a friend his picture of the Virgin Mary painted by Giotto, “ *cujus pulchritudinem ignorantes non intelligunt, magistri autem artis stupent.*”

Politian says,

Pictorem genuit celebrem Florentia JOCTUM,

Quo melior toto nullus in orbe fuit.

Quem si laudati vidissent tempora Apellis,

Gloria pictoris non minor hujus erit.

A wond'rous Painter Florence brought to view,
Giotto ; the World a better never knew ;
Who, had he lived in fam'd Apelles' days,
With that great Painter would have shar'd the praise :

yet posterity see nothing in what remains of
Giotto that warrants this panegyric.

POPE URBAN THE SIXTH.

[1378—1389.]

EMANUEL CHRYSOLORAS.

“ I PLACE,” says Paulus Jovius, “ the representation of Chrysoloras the first among those of the learned Grecians, because, though nothing remains of his writings besides some rules of grammar, he was the first who brought Greek learning into Europe, which he effected with an assiduity and a liberality beyond all praise.” He was sent by John, the Emperor of Constantinople, to implore the assistance of all the Princes of Europe against the Turks. Having succeeded in his embassy, he excited first among the Venetians and the Florentines, and afterwards in Rome and in Milan, a violent passion for Greek learning, John Galeas, Duke of Milan, by great rewards, contributed very much to the diffusion of the knowledge of that language, so that in the school of Chrysoloras many eminent scholars were produced, as Aretin, Francisco Barbaro, Guarini, and Poggi.

Chry-

Chrysoloras was present at the celebrated Council of Constance, where he died. Poggi decorated his tomb with these elegant lines:

*Hic est Emanuel situs,
Sermonis decus Attici,
Qui dum quarere opem patriæ
Afflictæ studet huc ire.
Res bellè cecidit tuis
Votis, Italia. Hic tibi splendidum
Linguae restituit decus
Attica, ante recondita.
Res bellè cecidit tuis
Votis, Emanuel, solo
Consecutus in Italo
Æternum decus es tibi,
Quale Græcia non dedit,
Bello perdita Græcia.*

COSMO DE MEDICIS.

[1430—1464.]

ON the tomb of this illustrious Citizen of Florence, the founder of the family of the Medici, is inscribed this short but honourable inscription:

COSMUS MEDICIS
*Hic situs est,
Decreto Publico,
Pater Patriæ.*

“ Cosmo

“ Cosmo caused to be sent into banishment,” says Paulus Jovius, “ those powerful Citizens of Florence, such as Strozzi, Albici, Peruti, &c. who were continually exciting tumults and disturbances in it. From that time Florence increased in wealth and in consequence at home and abroad. Such was the felicity of the temper and disposition of Cosmo,” adds his Panegyrist, “ that he did not gain his superiority over his fellow-citizens by eloquence, by address, by parade, or expence of any kind, but merely by his modesty, his benevolence, and by his pursuit of honest and honourable virtue. He was desirous to excel others in the magnificent and elegant buildings which he erected for the comfort and convenience of the city, and in the constant hospitality of his method of living. Whilst himself, frugal by nature, indulged in no delicacy whatever, contented merely with plainness and simplicity, after the old Tuscan manner, to others he was liberal and magnificent; calling around him those persons whom the dignity of learning had rendered illustrious; kind to the poor; ever ready to assist those who stood in need of his aid, and the most munificent rewarder of merit of all kinds; in which respects alone he was superior to his fellow-citizens, and equalled Princes, as well as prepared himself an assured path to immortal fame and honour.”

The

The Medici seem to have made themselves of great consequence in Europe by being the principal bankers of it. It appears by Philip de Comines, that they had many agents in England in the time of Edward the Fourth.

DONATELLO.

THE enthusiasm of ardent and of forcible minds appears madness to those who are dull and phlegmatic. The pleasure it inspires is the greatest and the most independent remuneration that men of genius receive for their efforts and exertions. Donatello, the great Florentine Sculptor, had been long working at his statue of Judith; and, on giving the last stroke of the chisel to it, he was heard to exclaim, " Parla! speak now! " I am sure you can."

LORENZO DE MEDICIS.

[1478—1492.]

THIS great man, from his earliest years, exhibited that quickness of mind which so much distinguished his maturer age. His father Cosmo
having

having one day presented him, when he was quite a child, to an Ambassador, to whom he was talking of him with the foolish fondness of a parent, desired the Ambassador to put some questions to his son, and to see by his answers if he was not a boy of parts. The Ambassador did as he was desired, and was soon convinced of the truth of what Cosmo had told him ; but added, “ This
“ child, as he grows up, will most probably
“ become stupid ; for it has in general been ob-
“ served, that those who, when young, are very
“ sprightly and clever, hardly ever increase in
“ talents as they grow older.” Young Lorenzo, hearing this, crept gently to the Ambassador, and looking him archly in the face, said to him, “ I am certain, that when you were young, you
“ were a boy of very great genius.”

Lorenzo being asked, Who were the greatest fools in the world ? replied, “ Those, surely, who
“ put themselves in a passion with fools.”

The History of the Life and Times of this great Man has been lately written by Mr. ROSCOE, in so elegant a style, and with such knowledge of the state of Literature and of the Arts at that period, that every person of taste must wish him to proceed with the Life of his Son Leo X. under whose Pontificate they reached perfection.

This illustrious Florentine, Father to Giovanni de Medici, afterwards Pope Leo X. wrote him a Letter of advice on his exaltation to the Purple, at the age of fifteen years, which has been thus translated by Mr. Roscoe, in his *Life of Lorenzo* :

LORENZO DE MEDICI,

TO GIOVANNI DE MEDICI, CARDINAL.

“ You, and all of us who are interested in your
“ welfare, ought to esteem ourselves highly fa-
“ voured by Providence, not only for the many
“ honours and benefits bestowed on our House,
“ but more particularly for having conferred
“ upon us, in your person, the greatest dignity
“ we have ever enjoyed. This favour, in itself
“ so important, is rendered still more so by the
“ circumstances with which it is accompanied,
“ and especially by the consideration of your
“ youth, and of our situation in the world.
“ The first thing that I would therefore suggest
“ to you is, that you ought to be grateful to
“ God, and continually to recollect that it is not
“ through your merits, your prudence, or your
“ solicitude, that this event has taken place, but
“ through his favour, which you can only repay
“ by a pious, chaste, and exemplary life; and
“ that your obligations to the performance of
“ these duties are so much the greater, as in your
“ early

“ early years you have given some reasonable
“ expectation that your riper age may produce
“ such fruits. It would indeed be highly dis-
“ graceful, and as contrary to your duty as to
“ my hopes, if, at a time when others display a
“ greater share of reason, and adopt a better
“ mode of life, you should forget the precepts
“ of your youth, and forsake the path in which
“ you have hitherto trodden. Endeavour there-
“ fore to alleviate the burden of your early dig-
“ nity, by the regularity of your life, and by
“ your perseverance in those studies which are
“ suitable to your profession. It gave me great
“ satisfaction to learn, that, in the course of the
“ past year, you had frequently, of your own ac-
“ cord, gone to communion and confession ; nor
“ do I conceive that there is any better way of
“ obtaining the favour of Heaven, than by habi-
“ tuating yourself to a performance of these and
“ similar duties. This appears to me to be the
“ most suitable and useful advice which, in the
“ first instance, I can possibly give you.

“ I well know, that as you are now to reside
“ at Rome, that sink of all iniquity, the difficulty
“ of conducting yourself by these admonitions
“ will be increased. The influence of example
“ is itself prevalent ; but you will probably meet
“ with those who will particularly endeavour to
“ corrupt and incite you to vice ; because, as
“ you

“ you may yourself perceive, your early attain-
“ ment to so great a dignity is not observed with-
“ out envy, and those who could not prevent
“ your receiving that honour will secretly en-
“ deavour to diminish it, by inducing you to
“ forfeit the good estimation of the public;
“ thereby precipitating you into that gulf into
“ which they have themselves fallen; in which
“ attempt the consideration of your youth will
“ give them a confidence of success. To these
“ difficulties you ought to oppose yourself with
“ the greater firmness, as there is at present less
“ virtue amongst your brethren of the College.
“ I acknowledge indeed that several of them are
“ good and learned men, whose lives are exem-
“ plary, and whom I would recommend to you
“ as patterns of your conduct. By emulating
“ them you will be so much the more known
“ and esteemed, in proportion as your age, and
“ the peculiarity of your situation, will distin-
“ guish you from your colleagues. Avoid how-
“ ever, as you would Scylla or Charibdis, the
“ imputation of hypocrisy; guard against all
“ ostentation, either in your conduct or your
“ discourse; affect not austerity, nor even ap-
“ pear too serious. This advice you will, I hope,
“ in time understand and practise better than I
“ can express it.

“ You are not unacquainted with the great
“ importance of the character which you have to
“ sustain ; for you well know that all the Christ-
“ ian world would prosper if the Cardinals were
“ what they ought to be ; because in such a case
“ there would always be a good Pope, upon
“ which the tranquillity of Christendom so ma-
“ terially depends. Endeavour then to render
“ yourself such, that if all the rest resembled you,
“ we might expect this universal blessing. To
“ give you particular directions as to your beha-
“ viour and conversation would be a matter of
“ no small difficulty. I shall therefore only re-
“ commend, that in your intercourse with the
“ Cardinals, and other men of rank, your lan-
“ guage be unassuming and respectful, guiding
“ yourself however by your own reason, and not
“ submitting to be impelled by the passions of
“ others, who, actuated by improper motives,
“ may pervert the use of their reason. Let it
“ satisfy your conscience that your conversation
“ is without intentional offence ; and if, through
“ impetuosity of temper, any one should be of-
“ fended, as his enmity is without just cause, so
“ it will not be very lasting. On this your first
“ visit to Rome, it will however be more advis-
“ able for you to listen to others than to speak
“ much yourself.

“ You

“ You are now devoted to God and the
“ Church ; on which account you ought to aim
“ at being a good Ecclesiastic, and to shew that
“ you prefer the honour and state of the Church
“ and of the Apostolic See to every other con-
“ sideration. Nor, while you keep this in view,
“ will it be difficult for you to favour your
“ family, and your native place. On the con-
“ trary, you should be the link to bind this city
“ closer to the Church, and our family with the
“ city ; and although it be impossible to foresee
“ what accidents may happen, yet I doubt not
“ but this may be done with equal advantage to
“ all ; observing, however, that you are always
“ to prefer the interests of the Church.

“ You are not only the youngest Cardinal in
“ the College, but the youngest person that ever
“ was raised to that rank ; and you ought there-
“ fore to be the most vigilant and unassuming,
“ not giving others occasion to wait for you,
“ either in the Chapel, the Consistory, or upon
“ deputations. You will soon get a sufficient in-
“ sight into the manners of your brethren. With
“ those of less respectable character, converse not
“ with too much intimacy ; not merely on ac-
“ count of the circumstance in itself, but for the
“ sake of public opinion. Converse on general
“ topics with all. On public occasions let your
“ equipage and dress be rather below than above

“ mediocrity. A handsome house and a well-
“ ordered family will be preferable to a great re-
“ tinue and a splendid residence. Endeavour to
“ live with regularity, and gradually to bring
“ your expences within those bounds which in a
“ new establishment cannot perhaps be expected.
“ Silk and jewels are not suitable for persons in
“ your station. Your taste will be better shewn
“ in the acquisition of a few elegant remains of
“ antiquity, or in the collecting of handsome
“ books, and by your attendants being learned
“ and well bred rather than numerous. Invite
“ others to your house oftener than you receive
“ invitations. Practise neither too frequently.
“ Let your own food be plain, and take sufficient
“ exercise, for those who wear your habit are soon
“ liable, without great caution, to contract in-
“ firmities. The station of a Cardinal is not less
“ secure than elevated ; on which account those
“ who arrive at it too frequently become negli-
“ gent, conceiving that their object is attained,
“ and that they can preserve it with little trouble.
“ This idea is often injurious to the life and
“ character of those who entertain it. Be at-
“ tentive, therefore, to your conduct, and confide
“ in others too little rather than too much.
“ There is one rule which I would recommend to
“ your attention in preference to all others : Rise
“ early in the morning. This will not only con-
“ tribute

“ tribute to your health, but will enable you to
“ arrange and expedite the business of the day ;
“ and as there are various duties incident to your
“ station, such as the performance of divine ser-
“ vice, studying, giving audience, &c. you will
“ find the observance of this admonition pro-
“ ductive of the greatest utility. Another very
“ necessary precaution, particularly on your en-
“ trance into public life, is to deliberate every
“ evening on what you have to perform the fol-
“ lowing day, that you may not be unprepared for
“ whatever may happen. With respect to your
“ speaking in the Consistory, it will be most be-
“ coming for you at present to refer the matters
“ in debate to the judgment of his Holiness, al-
“ leging as a reason your own youth and inex-
“ perience. You will probably be desired to in-
“ tercede for the favours of the Pope on particu-
“ lar occasions. Be cautious, however, that you
“ trouble him not too often ; for his temper
“ leads him to be most liberal to those who
“ weary him least with their solicitations. This
“ you must observe, lest you should give him
“ offence, remembering also at times to converse
“ with him on more agreeable topics ; and if you
“ should be obliged to request some kindness
“ from him, let it be done with that modesty and
“ humility which are so pleasing to his disposition.
“ Farewell.”

“ What a curious fight,” says Voltaire, “ and
 “ how contrary to the manners of our times, it
 “ is to see the same person with one hand sell
 “ the commodities of the Levant, and with the
 “ other support the burden of a State, maintain-
 “ ing Factors and receiving Ambassadors, making
 “ war and peace, opposing the Pope, and giving
 “ his advice and mediation to the Princes of his
 “ time, cultivating and encouraging learning,
 “ exhibiting shows to the people, and giving an
 “ asylum to the learned Greeks that fled from
 “ Constantinople. Such was Lorenzo de Medi-
 “ cis ; and when to these particular distinctions
 “ the glorious names of the Father of Letters,
 “ the Father of his Country, and the Mediator
 “ of Italy, are appended, who seems more en-
 “ titled to the notice and admiration of posterity
 “ than this illustrious Citizen of Florence ?”

“ Lorenzo de Medicis,” says Machiavel, “ seems
 “ to have been the peculiar favourite of Heaven.
 “ Every thing that he undertook was attended
 “ with success, while the designs of his enemies
 “ against him were as constantly frustrated. He
 “ was keen and eloquent in debate, circumspect
 “ in taking his resolutions, but bold and expedi-
 “ tious in executing them. He was passionately
 “ fond of poetry*, of music, and of architec-

* He wrote “ *Poesie di Lorenzo di Medici*,” Venice 1554.

“ ture. To encourage and assist the youth of
“ Florence in their studies, he founded an ‘Uni-
“ versity at Pisa, and gave stipends to the most
“ learned men that could be found in Italy, to
“ come and read lectures to them. He shewed
“ great favour to those who excelled in any art,
“ was a very liberal patron of learned men, of
“ which his kindness to Agnoli da Montipulchi-
“ ero, Christopher Londini, and Demetrius the
“ Greek, are striking examples. He likewise sent
“ the celebrated scholar John Lascaris into
“ Greece, to purchase manuscripts, and contri-
“ buted to embellish the taste and the language of
“ his country by models of every kind taken from
“ that polite and elegant people. His good
“ fortune,” continues Machiavel, “ added to his
“ prudence, munificence, and other noble qua-
“ lities, procured him not only the esteem and
“ admiration of all the Princes of Italy, but of
“ many Sovereigns in distant parts of the world,
“ who had heard of his virtues and his various
“ accomplishments. Matthias King of Hungary
“ gave him many honourable testimonies of his
“ affection. The Sultan of Egypt sent Ambas-
“ sadors to him with rich presents, and the
“ Grand Signior delivered up Bondini to him,
“ who was one of the principal agents in the
“ assassination of his brother Julian, and who had
“ taken refuge in his dominions. He procured

“ the dignity of Cardinal for his youngest son
“ Giovanni at the age of thirteen (who afterwards
“ became Pope under the name of Leo X.).”

Lorenzo, according to Machiavel, was not exempt from foibles and infirmities. He was very fond of pleasure, and took too much delight in the conversation of men of wit and of satirists ; he even at times descended to such puerile recreations as seemed inconsistent with his wisdom and dignity ; so that if the usual gravity of his life be compared with the levities of which he was sometimes guilty, he appeared to be composed of two different persons, united by an almost impossible conjunction.

Lorenzo had some disputes with the State of Venice. Ambassadors were sent to him from that Republic to tell him, amongst other things, that they were prepared against any attack of his, and that they had not been asleep. “ No,” he replied, “ I believe I have prevented their sleeping. “ Pray,” said he, “ of what colour is my “ hair ?”—“ White.”—“ It will not be long, “ then,” said Lorenzo, “ before the hair of “ your senators will become white too.”

This great Statesman, on finding himself dying, sent for his son Pietro, who was to succeed him
in

in his estates and his dignity, and thus addressed him. “ I doubt not, Son, that you will
“ hereafter possess the same weight and authority
“ in the State which I have hitherto enjoyed ;
“ but as the Republic, although it forms but one
“ body, has many heads, you must not expect
“ that it will be possible for you, on all occasions,
“ so to conduct yourself as to obtain the appro-
“ bation of every individual. Remember there-
“ fore, in every situation, to pursue that course
“ of conduct which strict integrity prescribes,
“ and to consult the interests of the whole Com-
“ munity rather than the gratification of any
“ particular part of it.”

In his last illness he closed his eyes many hours before he died. His wife, who was by his bedside, asked him why he did so. “ That I may
“ perceive the more clearly,” was his reply.

Lorenzo died at the age of forty-four, in April 1492. “ No man,” says Machiavel, “ ever died
“ in Florence, or in the whole extent of Italy,
“ with a higher reputation, or more lamented by
“ his country. Not only his fellow-citizens, but
“ all the Princes in Italy, were so sensibly affected
“ by his death, that there was not one of them
“ who did not send Ambassadors to Florence, to
“ testify their grief, and to condole with the
“ Republic

“ Republic upon so great a loss. That they had
“ just reasons for these demonstrations of sorrow,
“ was soon afterwards fully manifested by the
“ events that followed it; for immediately after
“ his decease, such sparks of discord began to re-
“ kindle as shortly after broke out into a flame,
“ which has preyed upon the vitals of Italy ever
“ since, and is not yet extinguished.”

JOHN LASCARIS.

“ THIS great scholar, and early restorer of
“ Greek learning in Italy,” says Paulus Jovius,
“ was the most noble in birth, as well as the most
“ profound in learning, of all the Greeks that took
“ refuge in Italy after the taking of Constanti-
“ nople. He was tutor to Giovanni de Medicis,
“ son of the celebrated Lorenzo of that name,
“ and published the first Greek grammar that
“ was ever printed in Europe. Its date is that
“ of Milan, 1476, and it is written in Greek.”
A copy of this early edition was sold a few years
ago in London for thirty-seven pounds.

Lascaris made his own epitaph in Greek. It
was thus translated into Latin by Magoranus:

Lascaris

*Lascaris in terrâ est alienâ hic ipse sepultus,
 Nec nimis externum quod quereretur erat,
 Quam placidam ille hospes reperat, sed deflet Achæis
 Libera quod nec adhuc patria fundat humum.*

In a strange land here Lascaris remains,
 Nor yet that it was strange to him complains;
 With open arms it hail'd him as a guest,
 And with protection's kindest comforts blest.
 But sadly he deplores, that, still a slave,
 His country to the Greeks denies a grave.

GEORGIO SCALI.

WHEN, according to Machiavel, this celebrated demagogue of the city of Florence came to suffer death in the face of that very populace which had been used to worship him with a degree of idolatry, he burst into loud complaints against the cruelty of his destiny, and the wickedness of those citizens who had forced him to court and caress the multitude, in whom he found neither honour nor gratitude; and seeing Benedetto Alberti, an old party friend of his, at the head of the guards which surrounded the scaffold, he turned towards him and exclaimed, “ Can you too, Benedetto, stand tamely by and
 “ see me murdered in this vile manner? I assure
 “ you,

“ you, if you were in my situation, and myself in
 “ yours, I would not permit you to be so treated.
 “ But remember what I now tell you, this is the
 “ last day of my misfortunes, but it will be the
 “ first of yours.”

POPE ALEXANDER THE SIXTH.

[1492—1503.]

IN passing through the Romagna with his
 hopeful son Cæsar Borgia, after a contested
 election for the Popedom, in which at last he
 was successful, he observed the inhabitants of
 some petty town very busy in taking down the
 statue of his competitor from a pedestal, and
 putting it upon a gallows, which they had erected
 for the purpose on the spur of the occasion
 very near it. Turning to Cæsar he said very
 coolly, “ *Vide, mi fili, quantum distat inter*
 “ *statuam & patibulum!*—Observe, my son,
 “ how small the transition is from a statue to a
 “ gallows!”

Alexander, having procured his high situation
 by bribing the Conclave, was by no means scrupulous
 in selling the honours and privileges
 annexed

annexed to it. This gave rise to the following lines :

Vendit ALEXANDER Claves, Altaria, Cælum :

Vendere jure potest, emerat ille prius.

Our Pope sells Altars, Keys, nay, Heaven and Hell :
What he has bought, most surely he may sell.

Pope Alexander, said Luther, was a *Moran*, that is, a baptized Jew. Julius, who succeeded him, caused all the gates, the doors, and the windows, on which his arms were engraved, to be broken down. Luther repeated this epitaph made upon the Pope's mistress, Lucretia :

Conditur hoc tumulo Lucretia nomine. Sed re

Thais, Pontificis filia sponsa nurus.

The difference between the policy of Alexander and of his son Cæsar Borgia, according to Bodin, was, that the first did nothing that he said, and the other said nothing that he did.

CÆSAR BORGIA.

THE portrait opposite to the face of the fox in Baptista de la Porta's Treatise on Physiognomy, is that of this monster of iniquity. Louis the
Twelfth

Twelfth of France having occasion for the services of his father Alexander VI. made him Duke of Valentinois. Borgia, who should have perished on a scaffold, died at last of a wound which he received in a skirmish near Pampeluna. His device was "*Aut Cæsar aut nihil.*" The following distich was made upon him :

BORGIA CÆSAR erat, factis & nomine, CÆSAR :

" *Aut Nihil aut CÆSAR*" dixit, utrumque fuit.

Borgia, whilst wild ambition's fever flam'd,
 " Cæsar, or nothing, let me be," exclaim'd.
 What truth inspir'd the unsuspecting Prince,
 Too well, alas! his life and death evince.

Borgia was made a Cardinal, and Archbishop of Valentia in Spain, by his father, at the age of eighteen. He was, however, dispensed from his holy orders, on marrying the rich heiress of the House of Albret. On his death-bed Cæsar Borgia said, " I had provided in the course of
 " my life for every thing except for death ; and
 " now, alas ! I am to die, though completely
 " unprepared for it."

POPE JULIUS THE SECOND.

[1503—1513.]

THIS Pope patronized men of learning, and encouraged artists of eminence. He used to say, " Learning is silver to plebeians, gold to the nobility, and a diamond to princes." To this Pope the world is indebted for that wonder of architecture, St. Peter's church at Rome. The vanity of Julius had prompted him to order Michael Angelo to give him a design for his tomb, which that great artist made upon so grand a scale, that the choir of old St. Peter's (a most miserable fabric) could not contain it. " Well, then," replied the Pope, " enlarge the choir."—" Aye, Holy Father, but we must then build a new church, to keep up the due proportion between the different parts of the edifice."—" That we will do then," replied the Pope : and to carry on the construction of the fabric, gave orders for the sale of Indulgences, which in his successor's time undermined the whole fabric of papal authority.

Some of the figures intended for the Pope's Mausoleum remain ; the famous figure of Moses

sitting, in St. Pietro del Vinculi at Rome, and two or three of the Slaves at the Hotel de Richelieu at Paris, from which casts have been since made. The original design of the tomb is engraved in Vafari; it has much of stately Gothic grandeur in it, and was to have been decorated with thirty-two whole-length figures of Prophets and Apostles.

Julius was accused by his contemporaries of being a drunkard and a swearer; indeed, he never appeared to so much advantage as at the head of an army. When Michael Angelo asked him whether he should put a sword or a book in the hand of the colossal statue that he made of him for the great square of Bologna*; “Put a sword,” said the Pope; “you know I am no scholar.” Yet Julius thought the attitude of this statue rather too severe, and said, “Michael Angelo, my statue rather appears to curse than to bless the good people of Bologna.”—“Holy Father,” replied the artist, “as they have not always been the most obedient of your subjects, it will teach them to be afraid of you, and to behave better in future.”

* This statue, which was said to be one of Michael Angelo’s greatest works, was destroyed by the populace of Bologna on the death of Julius.

The pictures of this Pope represent him as a man of naturally a very stern aspect, which did not require the additional *fiercé* and severity that Michael Angelo's colossal statue most probably gave to him.

Julius was the first Prince of his time in Europe who let his beard grow, to inspire respect for his person. In this he was soon followed by Francis the First, and the other Sovereigns of that age.

He appeared publicly in a military dress, while the people were making a procession to implore the blessing of peace; and his having carried on the siege of Mirandola in person occasioned the following lines :

Accinctus gladio, claves in Tiberidis amnem

Projicit, et sævus, talia verba refert :

Quum Petri nihil efficiant ad prælia claves,

Auxilio Pauli forsitan ensis erit.

Girt with a sword, the Pontiff hurls the keys
In Tiber's stream, and utters words like these :
Since Peter's keys in war's dire conflicts fail,
Paul's sword, more efficacious, may prevail.

Julius's hatred to the French was so great, that he gave orders for killing all the persons of that nation who should be found in his dominions; and rewarded a Poet very handsomely, who pre-

presented him with this distich, as he was going to engage the troops of that country :

*Julius evulsi Gallis Cythereius alas :
Martius hic prisco Cesare major erit.*

Cytherean Julius clipp'd Gaul's rising wing,
May martial Julius greater terror bring!

The pleasure that accompanied the perusal of this distich was perhaps lessened by the following, which was left upon his table :

*Fax Ligurum, Romam Ponti fax concutit armis
Julius, huic Brutum Gallia fortis alat.*

Whilst Julius, Genoa's spawn, and Rome's disgrace,
With wars perpetual shakes th' Italian race,
Kind Gaul, to remedy these horrid woes,
In her own time a Brutus may disclose.

The Germans having requested permission of this Pontiff to eat meat on the day of St. Martin, he granted it to them on condition that they should drink no wine on that day. This was equivalent to a refusal, as they thought there was perhaps more indulgence lost than granted by his permission.

According to Luther, Julius was a very good General, and a most excellent temporal sovereign of Rome ; a man of great parts, and of an excellent understanding. He waged war against

the Emperor, the King of France, and the Venetians; but when he understood that his army was defeated by Louis the Twelfth of France, before Ravenna, he blasphemously exclaimed, looking up to Heaven, "Art thou then, in the name of a thousand Devils, on the side of the French? and is it thus thou dost defend and protect thy Church?" Then, turning his face toward the ground, he exclaimed, "Holy Swift, pray for us!" and sent the Cardinal of Saltzburgh to Maximilian the Emperor for aid and assistance. "And although," adds Luther, "he was an excellent Commander, possessed great wealth, and had built many fortresses, he was sadly afraid of the Cardinals and of the Romans."

Julius took so much care that the streets of Rome should be kept clean, that there was no plague or pestilence in that city during his pontificate. He was very diligent in worldly business; rose every morning at two o'clock, and dispatched business till five or six; afterwards, he gave up the rest of the day to the management of military matters, his buildings, coining of money, &c. It is said, that he kept by him in ready coin a treasure of one hundred and six tons of gold.

Julius aimed at the Empire itself, and was continually harassing Louis the Twelfth of France; so that that Monarch wrote to his universities in France, requiring them by their public writings to check the insufferable pride of Julius. “If,” said Luther, “I had been at Paris at that time, “I should have been nobly entertained there. “But I was then too young to take any part “against the Pope; neither was it the will of God “that I should then write against him, so that “the world might not imagine that he was hurled “from his throne by the power of the King of “France, but only by the word of God. For “when God speaketh his word, and saith, “Jerusalem fall! Rome be destroyed, and lie in “the dust! King become a captive! Sir Pope “come down from your Throne! all this is accomplished immediately. So God confounded “the mighty Popedom, which reared its head “above them all.”

Colloquia Mensalia Lutheri.

The Italians use to say of Julius, that no Pope since the time of St. Peter had ever so much authority as he had; yet God hath destroyed the dominion of them all, and it is reduced to powder.

MICHAEL ANGELO.

THIS great man, from his infancy, shewed a strong inclination for painting, and made so rapid a progress in it, that he is said to have been able at the age of fourteen to correct the drawings of his master Dominico Grillandai. When he was an old man, one of these drawings being shewn to him, he modestly said, "In my youth I was a better Artist than I am now."

His quickness of eye was wonderful. He used to say, that a Sculptor should carry his compass in his eye. "The hands, indeed," said he, "do the work, but the eye judges."

Of this power of eye he was so certain, that having once ordered a block of marble to be brought to him, he told the stone-cutter to cut away some particular parts of the marble, and to polish others. Very soon an exquisitely fine figure starts out from the block. The stone-cutter, surprised, beheld it with admiration. "Well, my friend," says Michael Angelo, "what do you think of it now?"—"I hardly know what to think of it," answered the astonished mechanic; "it is a very fine figure, to be sure. I

“ have infinite obligations to you, Sir, for thus
“ making me discover in myself a talent which I
“ never knew I possessed.”

Angelo, full of the great and sublime ideas of his art, lived very much alone, and never suffered a day to pass without handling his chisel or his pencil. When some person reproached him with living so melancholy and solitary a life, he said,
“ Art is a jealous thing ; it requires the whole
“ and entire man.”

Michael was in love with the celebrated Marchioness of Pescara, yet he never suffered his pleasures to interfere materially with his more serious pursuits.

On being asked why he did not marry, as he might then have children, to whom he might leave his great works in art, he said, “ My art
“ is my wife, and gives me all the trouble that
“ a married life could do. My works will be
“ my children. Who would ever hear of Ghi-
“ berti, if he had not made the gates of the
“ Baptistry of St. John? His children have
“ dissipated his fortune ; his gates remain.”

On being one day asked, what he thought of Ghiberti's gates ; “ They are so beautiful,” replied
Angelo,

Angelo, "that they might serve as the gates of
"Paradise."

He went one day with Vasari to see Titian at work at the palace of the Belvidere at Rome, who had then his picture of Danaë on his easel. When they returned, Angelo said to Vasari, "I
"much approve of Titian's colouring, and his
"manner of work; but what a pity it is, that
"in the Venetian School they do not learn to
"draw correctly, and that they have not a better
"taste of study! If Titian's talents had been
"seconded by a knowledge of art and of draw-
"ing, it would have been impossible for any one
"to have done more or better. He possesses a
"great share of genius, and a grand and lively
"manner; but nothing is more certain than
"this, that the Painter who is not profound in
"drawing, and has not very diligently studied
"the chosen works of the Ancients and of the
"Moderns, can never do any thing well of
"himself, nor make a proper use of what he
"does after Nature; because he cannot apply to
"it that grace, that perfection of art, which is
"not found in the common order of Nature,
"where we generally see some parts which are
"not beautiful."

Michael Angelo said one day to his Biographer Giorgio Vasari, " Giorgio, thank God that
" Duke Cosimo has reared thee to be the servant
" of his whims, his architect and painter ; whilst
" many of those whose lives thou hast written,
" are doomed to pine in obscurity for want of
" similar opportunities."

Angelo being one day asked, whether the copy of the Laocoon, by Baccio Bandinelli, the celebrated sculptor of Florence, was equal to the original, coolly replied, " He who submits to
" follow is not made to go before." He said, too, on a similar occasion, " The man who
" cannot do well from himself, can never make a
" good use of what others have done before him." He used to say, " that oil painting was an art fit
" for women only, or for the rich and idle ;" yet he acknowledged that Titian was the only painter.

On being advised by some of his friends to take notice of the insolence of some obscure artist who wished to attract notice by declaring himself his rival, he magnanimously replied, " He who contests with the mean, gains no
" victory over any one."

Being

Being once told of an artist who painted with his fingers : “ Why does not the blockhead make use of his pencils ? ” was his reply.

When this great artist first saw the Pantheon at Rome, “ I will erect such a building,” said he, “ but I will hang it up in the air.” With what truth he spoke this, the dome of St. Peter’s will evince, but which, unhappily for him, was not executed while he was living, and to which his original design was to append a most magnificent portico.

Michael Angelo is said to have been so consummate a master of the art of sculpture, that he could make a whole-length statue without setting his points, like all other statuary. Vigenères thus prefaces his account of Michael Angelo’s very forcible and active manner of working in marble :

“ That Sculpture is a more difficult and dangerous art than Painting, appears amongst other reasons by the busts of Michael Angelo, the most accomplished of all the moderns, both in one and in the other ; for though he excelled in both equally, and though he equally divided his time amongst them, he has for one statue of marble made a hundred figures in
“ painting,

“ painting, and well coloured them, as may be
“ seen in the Last Judgment of the Chapel of
“ Sixtus at Rome, where St. Peter and the
“ Prophets that are in the ceiling, larger than
“ the life, are more esteemed by the good masters
“ in art than the Judgment itself, which is with-
“ out relief. The marble besides gives more
“ trouble (than clay or wood, and such sort of
“ tender matters, and more easy to work) because
“ of its mass, that weighs several pounds, and
“ the point of the tool, that must be sharpened
“ incessantly at the forge: also the artifice and
“ the dexterity there is in knowing the grain of
“ the marble, and in what direction it should be
“ taken. In this respect I have seen this divine
“ old man, at the age of sixty, chip off more
“ scales from a hard piece of marble in less
“ than a quarter of an hour, than three young
“ stone-cutters could do in three or four hours;
“ a thing impossible to be conceived, unless
“ by one who had seen it. He worked with
“ so much fury and impetuosity, that I really
“ thought he would have broken the block
“ of marble to pieces; knocking off at one
“ stroke great pieces of marble of three or
“ four fingers thick, so near the points that he
“ had fixed, that if he had passed ever so little
“ over them, he would have been in danger of
“ ruining his work, because that cannot be
“ replaced

“ replaced in stone, as it may in stucco and
 “ in clay*.”

The objections that some persons have made to Michael Angelo's anxiety to do better than well in his art, seem to have nearly the same weight as those which a casuist might make to the aspirations of a virtuous man after a greater degree of virtue. A great artist, no more than a man of great virtue, is ever satisfied with the degree of merit which he possesses. He is always the last to be pleased with himself, as knowing how much farther he both could and ought to proceed. It is to the wish of producing something superior to the Good, that we are indebted for the Excellent of every kind. Were cold and pedantic critics to prescribe to men of genius, “ So far shall ye go and no farther,” and were it possible that men of genius could comply with their rules, we should soon become antient Egyptians in art, and modern Chinese in politics. Every source of invention and of novelty would be stopped up; the Dome of St. Peter's, and The Spirit of Laws of Montesquieu, would not have existed. One of the greatest tests, per-

* “ La Description de Philostrate de quelques Statues
 “ Antiques dans les Images des Dieux, faits par des Ar-
 “ tistes Grecs, mis en François par Blaise de Vigeneres.”
 Paris, Folio, 1625.

haps, of Michael Angelo's excellence in his art is, that Raphael himself deigned to copy him; and that on seeing the pictures in the Chapel of Sixtus, by Michael Angelo, he changed his style. Quintilian, in describing the Discobolos of Myron, appears with great truth and exactness to characterise the works of Michael Angelo :

“ Quid tam distortum & elaboratum quem est
 “ ille Discobolos Myronis? Si quis tamen ut
 “ parùm rectum improbet opus, nonne ab intel-
 “ lectu artis abfuerit in quâ vel præcipuè lauda-
 “ bilis est illa ipsa novitas ac difficultas? Quam
 “ quidem gratiam & delectationem adferunt
 “ figuræ quæque in sensibus quæque in verbis
 “ sunt. Mutant enim aliquid à recto atque
 “ hanc præ se virtutem ferunt, quòd à con-
 “ fuetudine vulgari recedunt.” Lib. 2. c. 14.

Michael Angelo was extremely disinterested. For his immortal design of the Church of St. Peter at Rome, he received only twenty-five Roman crowns; and it was finished in a fortnight. San Gallo had been many years about his wretched models, and had received four thousand crowns for them. This being told to Angelo, “ I work,” said he, “ for God, and
 “ desire no other recompence.”

His

His disinterestedness, however, did not make him neglect the honour of his art, which he would not sacrifice even to his friends.—Signior Doni, who was an intimate friend of Michael Angelo, desired to have a picture painted by him. Angelo painted a picture for him, and sent it to him, with a receipt for seventy crowns. Doni returned him word, that he thought forty crowns were sufficient for the picture. Angelo gave him to understand, that he now asked one hundred crowns. Doni informed him, that he would now give him the seventy crowns. Angelo sent him for answer, that he must either return him the picture, or send him one hundred and forty crowns. Doni kept the picture, and paid the money.

While he was employed by Pope Julius the Second on his Mausoleum, he had twice requested to see his Holiness without success. He told the Chamberlain on the second refusal, “When his Holiness asks to see me, tell him “that I am not to be met with.” Soon afterwards he set out for Florence: the Pope dispatched messenger after messenger to him; and at last he returned to Rome, when Julius very readily forgave him, and would never permit any of his enemies or detractors to say any thing against him in his presence.

Some

Some of his rivals, wishing to put him upon an undertaking for which they thought him ill qualified, recommended it to Julius the Second to engage him to paint the Sistine Chapel. This he effected with such success, that it was no less the envy of his contemporaries than it is the admiration of the present times; and the great style in which it is painted struck Raphael so forcibly, that he changed his manner of painting, and formed himself upon this grand and sublime model of art. When it was finished, the Pope, unconscious perhaps of the native dignity of simplicity, told him, that the Chapel appeared cold and mean, and that there wanted some brilliancy of colouring and some gilding to be added to it. "Holy Father," replied the Artist, "formerly, Men did not dress as they do now, in gold and silver: those personages whom I have represented in my pictures in the Chapel were not persons of wealth, but Saints, who despised pomp and riches."

Under the papacy of Julius the Third, the faction of his rival San Gallo gave him some trouble respecting the building of St. Peter's, and went so far as to prevail upon that Pope to appoint a Committee to examine the fabric. Julius told him, that a particular part of the Church was dark.

dark. "Who told you that, Holy Father?" replied the Artist. "I did," said Cardinal Marcello. "Your Eminence should consider, then," said Angelo, "that besides the window there is
"at present, I intend to have three more on the
"ceiling of the Church."—"You did not tell
"us so," replied the Cardinal. "No, indeed,
"I did not, Sir," answered the Artist; "I
"am not obliged to do it; and I would never
"consent to be obliged to tell your Eminence,
"or any person whatsoever, any thing concern-
"ing it. Your business is to take care that
"money is plenty at Rome; that there are no
"thieves there; to let me alone; and to permit
"me to go on with my plan as I please."

Angelo worked by night at his sculpture with a hat on his head, and a candle in it; this saved his eyes, and threw the light properly upon the figure. He never desired to shew a work of his to any one until it was finished:—On Vasari's coming in one evening to him to see an unfinished figure, Michael Angelo put out the candle, as if by accident, and Vasari lost his errand.

This great Artist was extremely frugal, temperate, and laborious, and so persevering in his work, that he used occasionally at night to throw himself upon his bed without taking off his clothes.

To

To young men of talents and of diligence he was extremely attentive; and while he was superintending the construction of the Church of St. Peter at Rome, in a very advanced period of his life, he would, sitting on his mule, correct their drawings. To his servants and inferiors he was very kind:—To one of them who had long waited on him with assiduity, and who was taken dangerously ill as soon as he had been enabled to do something for him, he said, “Alas! poor fellow, how hard it is! You die, now, when I am able to give you something.”

He possessed in a peculiar manner that enthusiasm of his art, without which nothing great can ever be produced. He said that Painting should be practised only by Gentlemen, and would not receive as pupils any young persons who were not either nobly born, or had been liberally educated.

Michael Angelo was a Painter, a Statuary, and an Architect, and in each of these arts aimed always at the grand and the sublime. He had a design of executing a colossal statue of Neptune in the marble quarries of Massa Carara, that should front the Mediterranean sea, and be seen from the vessels that were passing at a great distance.

Dante

Dante was the favourite poet of Michael Angelo, and he appears to have transfused into his works many of that writer's magnificent and sublime images. Angelo himself wrote verses very well. When some person put the following lines upon his celebrated figure of Night reclining upon the tomb of one of the family of Medicis, in the chapel at Florence that bears the name of that illustrious family :

*La notte che tu vedi in se dolci atti
Dormir, fu da un Angelo scolpita
In questo sasso, E ben che dormé, ha vita.
Destà la sé no'l credi E parleratti.*

NIGHT's marble figure, Stranger, which you see
Recline with so much grace and majesty,
No mortal's feeble art will deign to own,
But boasts an Angel's hand divine alone :
Death's awful semblance though she counterfeits,
Her pulse still quivers, and her heart still beats.
Doubt'st thou this, Stranger ? Then with accents meek
Accost the sleeping fair, and straight she'll speak.

Michael Angelo the next evening replied in the following lines :

*Grato mi é il sonno, E piu l'esser di sasso,
Mentre ch'il danno, E la vergogna dura.
Non veder, non sentir m' é grand ventura
Pero non mi destar. Deb ! parla basso !*

To me how pleasant is this death-like sleep,
And dull cold marble's senseless state to keep !

Whilst civil broils my native land confound,
 And Rapine, Fury, Murder, stalk around,
 How grateful not to see these horrid woes !
 Hush, Stranger, leave me to my lov'd repose* !

Michael Angelo's seal represented three rings inclosed one within the other, as expressive of the union which he had made in his mind of the three different arts of Painting, Sculpture, and Architecture. One of the devices on the catafalque of this great man exhibited three crowns in one shield, with this inscription :

Tergeminis se tollit honoribus :
 Threefold in honour as in art.

In one of the pictures that decorated the chapel in which the funeral obsequies of Michael Angelo were performed, a group of young artists was seen, who appeared to consecrate the first-fruits of their studies to the genius of that great man, with this inscription :

*Tu pater, & rerum inventor, tu patria nobis
 Suppedites, praecepta tuis rex inclyte chartis :*

Parent and monarch of thy art,
 To us thy precepts still impart;
 Still to thy sons instructions give,
 Still in their works thy genius live.

The late President of the Royal Academy carried his veneration for this great man so far,

* Florence at that time was distracted with civil dissensions.
 that

that he used to seal his letters with his head; and in the picture which he painted of himself for the Royal Academy, has represented himself standing near a bust of Michael Angelo, whose manner he perhaps never imitated so successfully, as in his picture of the Death of Count Ugolino. Indeed, so impressed was Sir Joshua Reynolds with the transcendent powers of Michael Angelo, that in the last speech which, unfortunately for the lovers of Art, he delivered as President of the Royal Academy, he thus concludes:—

“ Gentlemen, I reflect not without vanity, that
 “ these Discourses bear testimony of my admira-
 “ tion of this truly divine man; and I should
 “ desire, that the last words which I should pro-
 “ nounce in this Academy, and from this place,
 “ might be the name of Michael Angelo, Mi-
 “ chael Angelo !”

One of the great ornaments of the present English School of Painting, who has studied the works of this sublime artist with the greatest attention, and who has imitated them with the greatest success, favours the COMPILER of these volumes with the following character of his master and his model (it seems almost unnecessary, upon this occasion, to add the name of Mr. FUSELI):

“ Sublimity of conception, grandeur of form,
 “ and breadth of manner, are the elements of

“ Michael Angelo’s style. By these principles he
“ selected or rejected the objects of imitation.
“ As painter, as sculptor, as architect, he at-
“ tempted, and above any other man succeeded,
“ to unite magnificence of plan and endless variety
“ of subordinate parts with the utmost simplicity
“ and breadth. His line is uniformly grand.
“ Character and beauty were admitted only as
“ far as they could be made subservient to
“ grandeur. The child, the female, meanness,
“ deformity, were by him indiscriminately
“ stamped with grandeur. A beggar rose from
“ his hand the patriarch of poverty ; the hump
“ of his dwarf is impressed with dignity ; his
“ women are moulds of generation ; his infants
“ teem with the man ; his men are a race of
“ giants. This is the ‘ *terribil via* ’ hinted at by
“ Agostino Caracci, but perhaps as little under-
“ stood by him as by Vasari, his blind adorer.
“ To give the appearance of perfect ease to the
“ most perplexing difficulty was the exclusive
“ power of Michael Angelo. He has embodied
“ sentiment in the monuments of St. Lorenzo,
“ and in the Chapel of Sixtus traced the cha-
“ racteristic line of every passion that sways the
“ human race, without descending to individual
“ features, the face of Biagio Cesena only ex-
“ cepted. The fabric of St. Peter, scattered
“ into an infinity of jarring parts by Bramante
“ and

“ and his followers, he concentrated, suspended
 “ the cupola, and to the most complex gave the
 “ air of the most simple of all edifices. Though
 “ as a sculptor he expressed the character of flesh
 “ more perfectly than all that went before or came
 “ after him, yet he never submitted to copy an
 “ individual; whilst in painting he contented him-
 “ self with a negative colour, and as the painter
 “ of mankind rejected all meretricious ornament.
 “ Such was Michael Angelo as an artist. Some-
 “ times he no doubt deviated from his principles,
 “ but it has been his fate to have had beauties and
 “ faults ascribed to him which belonged only to
 “ his servile copyists or unskilful imitators.”

Again : Mr. Fuseli says,

“ Michael Angelo, punctilious and haughty
 “ to Princes, was gentle, and even submissive to
 “ inferior Artists. Guiliano Bugiardini, a man
 “ of tiny talents and much conceit, had been
 “ applied to by Messer Ottaviano de Medici to
 “ paint the portrait of Michael Angelo for him.
 “ Bugiardini, familiar with Michael Angelo, ob-
 “ tained his consent. He sat to him; desired to
 “ rise after a sitting of two hours : and perceiv-
 “ ing at the first glance the incorrectness of the
 “ outline, ‘ What the devil,’ said he, ‘ have you
 “ been doing? You have shoved one of the eyes
 “ into the temples; pray look at it.’ Guiliano,

“ after repeatedly looking at the picture and the
“ original, at last replied with much gravity, ‘ I
“ cannot see it : but pray sit down, and let us
“ examine again.’ Michael Angelo, who knew
“ where the cause of the blunder lay, sat down
“ again, and patiently submitting to a long
“ second inspection, was at last peremptorily told
“ that the copy was correct. ‘ If that be the case,’
“ said he, ‘ Nature has committed a mistake ; go
“ you on, and follow the dictates of your art.’

“ There now exists at Holkham, among the
“ pictures collected by the late Lord Leicester,
“ and in the possession of Mr. Coke of Norfolk,
“ the only copy ever made of the whole compo-
“ sition of the celebrated Cartoon of Pisa. It is
“ a small oil Picture, in chiaroscuro, and the
“ performance of Bastiano da St. Gallo, sur-
“ named Aristotile, from his learned or verbose
“ descants on that surprising work. It was
“ painted at the desire of Vasari, and transmitted
“ to Francis the First by Paolo Giovio, Bishop
“ of Nocera. How it could escape the eyes of the
“ French and English Connoisseurs or Artists,
“ who had access to the collections of which it
“ constituted the chief ornament, is a mystery,
“ which for the honour of the art none can wish
“ to unravel.

“ Nothing

“ Nothing is trifling in the history of genius.
“ The following strange incident, extracted from
“ the Life of Michael Angelo, written by his
“ pupil, or rather attendant, Ascanio Condivi,
“ deserves notice, because it is related from the
“ mouth of Michael Angelo himself.

“ Some time after the death of Lorenzo de
“ Medici, Cardiere, a young *Improvvisatore*, enter-
“ tained by his son Piero, secretly informed Mi-
“ chael Angelo, with whom he lived in habits
“ of friendship, that Lorenzo de Medici had
“ appeared to him in a ragged paul of black
“ over his naked body, and commanded him to
“ announce to his son, that in a short time he
“ should be driven into exile and return no more.
“ Michael Angelo exhorted him to execute the
“ commands of the vision ; but Cardiere, aware
“ of the haughty insolent temper of Piero, for-
“ bore to follow his advice. Some mornings
“ after this, whilst Michael Angelo was busy in
“ the Cortile of the Palace, Cardiere, terrified
“ and pale, comes again, and relates, that the
“ night before, when yet awake, Lorenzo, in
“ the same garb, appeared to him again, and
“ had enforced his orders with a violent blow
“ on the cheek. Michael Angelo now, with
“ great earnestness, insisting on his immediate
“ compliance with the commands of the vision,

“ Cardiere set off directly for Careggi, a villa of
“ the family about three miles distant from Flo-
“ rence ; but having scarcely got half way met
“ Piero with his suit returning to town, and in-
“ stantly acquainted him with what he had seen,
“ heard, and suffered. He was laughed at by
“ Piero, and ridiculed by his attendants, one of
“ whom, Divizio, afterwards Cardinal di Bibiena,
“ told him he was mad to fancy that Lorenzo would
“ charge a stranger with a message he might de-
“ liver himself to his son. Dismissed in this man-
“ ner, he returned to Michael Angelo, and pre-
“ vailed on him to quit Florence and go to
“ Bologna, where he had scarcely settled in the
“ house of Gian Francesco Aldrovandi before the
“ predicted revolution took place, and the ex-
“ pulsion of the whole family of the Medici with
“ all their party confirmed the vision of Cardiere,
“ whether ‘ fancy-bred,’ or communicated by
“ ‘ spirit blest or goblin damned.’ ”

Michael Angelo lived to a very great yet very healthy old age. In the beginning of the present century the Senator Buonaroti caused the vault to be opened at Florence in which his body was deposited ; it was found perfect ; and the dress of green velvet, and even the cap and slippers in which he was buried, were entire. He appeared to have been a small well-set man, with a countenance of great severity.

In

In the Gallery at Florence there is a bust of the younger Brutus left unfinished by this great artist. Cardinal Bembo made this distich upon it:

*Dum Brutum effigiem Sculptor de marmore finxit
In mentem sceleris venit, et abstinuit.*

Whilst the fam'd Sculptor, by his power of art,
Bids Brutus' features from the marble start,
Remembrance of his crime his mind appals,
And from his trembling hand the chissel falls.

It is no wonder that Michael Angelo was a bad colourist; for it was his opinion, that a Painter could do better without yellow than without blue. Vigenerez had often heard him say so, as well as Daniel de Volterra. See Vigner. Philostrat. p. 247.—How differently he thought from Titian, and the great Masters of the Lombard and Flemish Schools, who excelled in colouring, may be seen from their pictures, but more particularly when one comes to mix colours in a palette to copy them.—“ MS. Notes on “ Richardson's Treatise on the Statues and Bas “ Reliefs, &c. in Italy, translated into French, “ by Mr. Richardson, jun.”

Mr. Roscoe says ingeniously of Michael Angelo's manner, “ that it is the *salt* of art;” that peculiar substance, which in a certain degree
united

united to others procures them a high taste and relish, but which by itself is too strong and pungent.

RAPHAEL D'URBINO.

THE praise that Robert Bembo so appropriately gives to this great painter, in his celebrated epitaph upon him, becomes absurd when applied by Mr. Pope to Kneller. Leo the Tenth had destined a Cardinal's hat for Raphael; but the ignorance of his physician deprived him of that honour, and the world of one of the most excellent painters it had ever known, at the age of thirty-seven years. Raphael, in a disease occasioned by exhaustion, which was attended with a quick pulse and some heat, called in one of those scourges of mankind, who by their want of skill, and their confidence in their own powers, disgrace one of the most honourable professions. By repeated bleedings, he deprived his patient of the very little strength he had left, and brought him to the grave.

Raphael's manners were extremely elegant, and his conversation so highly pleasing, that he
was

was continually attended by many of the young men of rank in Rome. This gave occasion to his stern rival Michael Angelo to tell him one day, when he met him in the street thus honourably followed: "So, Sir, you are there, I see, like a Prince attended by his Courtiers?"—"Yes," replied Raphael; "and you, I see, are there, like the Hangman, attended by no one."

Raphael, like all other persons who were ever eminently distinguished, improved * progressively. His own good taste made him break through the hard and dry manner of his master; and when he had seen the Capella Sestina of Michael Angelo, he found out his own deficiencies, and added the grand and the sublime to the beautiful and the graceful. Raphael's talents are more conspicuous in his pictures in water-colours than in those in oil. His cartoons are, assuredly, the triumph of his genius. England possesses four of these great works, besides those in the Royal Collection at Windsor: two at Boughton, near Kettering in Northamptonshire, the seat of the

* It was an observation of the celebrated Author of "The Wealth of Nations," that, when he was a Professor at Glasgow, he had hardly ever seen a young man come to any eminence, who was soon satisfied with his own compositions.

late Duke of Montague: one the Vision of Ezekiel, the other a Holy Family. The Duke of Beaufort, at his seat of Badminton near Bath, has a Holy Family in cartoon by Raphael. Another cartoon, by the same master, representing the Massacre of the Innocents, was in the possession of the late ingenious and excellent Mr. Hoare, of Bath.

Francis the First was very anxious to have a Picture of St. Michael painted by this great Artist. It was painted by him and sent to the Sovereign, who in Raphael's estimation paid him too much money for it. The generous Artist, however, made him a present of a Holy Family, painted by himself, which the courteous Monarch received; saying, that persons famous in the Arts, partaking of immortality with Princes, were upon an equal footing with them.

Raphael used to say, that he gave God thanks daily for having permitted him to be born in the time of Michael Angelo; so ready was he ever to acknowledge the obligations he had to that Artist for the lessons which he had taken from his works.

POPE LEO THE TENTH.

[1513—1521.]

“ THIS Pope,” says Luther, “ was bribed by
 “ the Capuchin Friars with fourscore thousand
 “ ducats not to reform their Order. As he saw
 “ the money which they had sent lying on a table
 “ before him, he exclaimed, Who is able to resist
 “ such powerful advocates ?” This story is, how-
 ever, told by his mortal enemy, one who on his
 death-bed said of the Pope,

Pestis eram vivus, moriens ego mors tua Papa.

In one virtue of this great Pontiff all writers
 agree—his great munificence. Panvinus, who
 wrote under the Pontificate of Pius V. says,
 “ Of all the Popes to this day, Leo was the most
 “ generous. Throughout the whole course of his
 “ reign, he desired nothing so much as to be dis-
 “ tinguished for his liberality (a virtue in general
 “ not much practised by Churchmen); holding
 “ those persons completely unworthy of high
 “ place, who did not make use of the goods
 “ of fortune with an extended and beneficent
 “ hand.”

Leo X. was an universal patron of science and
 of learning ; and was extremely liberal to men of

talents and of letters, whom he treated with the greatest familiarity. He was particularly fond of Querno, a Poet, the Author of "The Alexiad," and who, at an entertainment given by some young men of rank, had been dignified with the appellation of "the Arch-Poet." Leo used occasionally to send him some dishes from his table, and he was expected to pay for each dish with a Latin distich. One day as he was attending Leo at dinner, and was ill of the gout, he made this line :

Archi-poeta facit versus pro mille poetis :

What pains for others the Arch-poet takes,
He for a thousand Poets verses makes.

As Querno hesitated for the next line, the good-humoured Pontiff replied,

Et pro mille aliis Archi-poeta bibit :

If for a thousand he's obliged to think,
He chuses for as many more to drink.

Querno, willing to make up for his former deficiency, exclaimed,

Porridge, quod faciant mihi carmina docta, Falernum :

To aid my genius, and my wit refine,
Most holy Pontiff, pour Falernian wine.

The

The Pope immediately replied,

Hoc vinum enervat debilitatque pedes :

I shall supply that wine with sparing hand,
Which from the feet takes off the power to stand.

Querno left Rome on the death of Leo, and retired to Naples, where he died in an hospital. He used to say, that after he had lost a Lion, he had found a thousand Wolves.

Varillas gives a very ridiculous and improbable account of the death of Leo, in his "Secret History of the House of Medicis," a book more remarkable for its elegance than for its truth.

Voltaire makes this Pontiff die without Confession and the last Sacraments of his Church, because he was so engaged in temporal affairs, that he had not sufficient time to attend to his spiritual concerns; and quotes an epigram made upon the occasion :

*Sacra sub extremâ si forte requiritis horâ,
Cur Leo non potuit sumere ? Vendiderat.*

For sacraments did dying Leo call ?
Too well he knew that he had sold them all.

"The antithesis of Voltaire," says the writer of that excellent work "*La Dictionnaire Historique,*"

“ *rique**,” would have been a very good one,
 “ if Leo had been sick for any time before
 “ his death ; but it is well known, that he was
 “ seized so suddenly and so unexpectedly with
 “ death, that many persons imagined he died of
 “ poison.”

Leo was the son of the celebrated Lorenzo de Medicis, who gave him for his preceptors Angelo Politian and Demetrius Chalcondyles, a Greek. His best preceptor, however, was his father, who (as the Pope told his friends) continually repeated to him these three maxims, as essentially necessary to the renown and happiness of a great Prince :—
 “ To consult often and freely with those friends
 “ of whose good sense and good judgment he had
 “ the highest opinion : and as soon as he had
 “ been able to come to any resolution with their
 “ advice, immediately to carry it into execution.—
 “ Never to forget his absent friends ; and never
 “ to look upon any precaution as unnecessary
 “ which regarded the life or the safety of the
 “ Prince.—That to be popular in his govern-

* The “ *Dictionnaire Historique*” is one of the most useful books that a library can possess. The articles relative to French history and literature are eminently well done. The best edition is that of Caen, 9 volumes 8vo. This book was recommended to the COMPILER, by the late Dr. Adam Smith.

“ ment,

“ ment, and to ensure the tranquillity of it, he
“ should take care that there were no monopolies
“ of corn ; which, with all the other necessaries
“ of life, should be brought to open market ; by
“ which means, in consequence of the concur-
“ rence of dealers and the emulation of trade,
“ they would become cheap, and would be
“ always at hand for the consumption of the
“ people.”

“ Leo,” says Paulus Jovius, “ thought that in
“ avenging injuries against the State and himself,
“ he ought ever to be inclined to lenity, and to
“ a moderate accommodation to times and to
“ persons, as a conduct neither to be dreaded on
“ account of its extreme severity, nor despised
“ on account of its extreme remissness. He was
“ anxious to be respected as well by his friends
“ and relations as by his subjects and strangers ;
“ still, however, preserving kindness to all, and
“ detesting that accursed maxim, Let me be
“ hated, provided I am feared. And most
“ assuredly his general intention, in every part
“ of his conduct, was, that for generosity, and
“ for procuring the affections of men of all
“ ranks, the illustrious name of Medicis which
“ he bore should increase in fame and in
“ glory.”

“ Leo,” says the very learned and candid Dr. Jortin, “ was a vain, a voluptuous, and a debauched man, who had no religion, and no compassion for those who would not submit entirely to his pleasure, as he shewed by the haughty manner in which he treated Luther, without admitting the least relaxation in any of the disputed points.”

Le Clerc mentions a symbolical representation relative to the disputes between the Church of Rome and the Protestants, which was exhibited before the Emperor Charles the Fifth and his brother Ferdinand, at Augsberg, in 1530, at the time when the Lutherans presented their Confession of Faith to that Assembly,

“ As the Princes were at dinner, a company of unknown persons offered to act a play, for the entertainment of the Assembly. They were ordered to begin. First entered a man in the dress of a Doctor, who brought a large quantity of small wood, of straight and crooked billets, which he laid on the middle of the hearth, and then retired: on his back was written the name of REUCHLIN*. When this personage

* Reuchlin was a native of Spire in Germany; he studied Greek under Argypolis with such success, that
that

“ personage went off, another entered, dressed
 “ also like a Doctor, who attempted to make
 “ faggots of the wood, and to fit the crooked to
 “ the straight; but having laboured long to no
 “ purpose, he went away out of humour, and
 “ shaking his head: on his back appeared the
 “ name of ERASMUS. A third, dressed like an
 “ Augustine Monk, came in with a chafingdish
 “ full of fire, gathered up the crooked wood,
 “ clapped it upon the fire, and blew till he made
 “ it burn, and went away.; having upon his
 “ frock the name of LUTHER. A fourth en-
 “ tered, dressed like an Emperor, who, seeing
 “ the crooked wood all on fire, seemed much
 “ concerned; and to put it out, drew his sword
 “ and poked the fire with it, which only made it
 “ burn the brisker. Lastly, a fifth entered in his
 “ Pontifical habit and triple crown, who seemed
 “ extremely surprized to see the crooked billets
 “ all on fire; and by his countenance and
 “ attitude betrayed excessive grief. Then look-
 “ ing about on every side, to see if he could

that learned Greek said of him, “ *Græcia nostra exilio trans-*
 “ *volitavit Alpes.*” He had some violent disputes with the
 Divines of Cologne respecting the Proverbs of the Old
 Testament, and very narrowly escaped the stake. His ene-
 mies wished to involve him in the heresy of Luther, accord-
 ing to the Author of the “ *Dictionnaire Historique.*”

“ find any water to extinguish the flame, he cast
“ his eyes on two bottles in a corner of the room,
“ one of which was full of oil, and the other of
“ water. In his hurry he unfortunately seized
“ on the oil, and poured it upon the fire, which
“ made it blaze so violently that he was forced
“ to walk off. On his back was written
“ LEO X.”—*Jortin's Life of Erasmus*.

Leo possessed a person of great grace and dignity, and appeared at all public ceremonies of the Roman Church as if he had been most deeply impressed with the solemnity and sacred rites of them. He said mass before Francis the First at their conference at Bologna, who was so forcibly struck with his manner of performing that awful function, that he afterwards told some of his Courtiers, that if he had at any time entertained doubts in his mind respecting the truth of the mystery contained in it, the Pontiff's very reverent and awful manner of celebrating it would have completely eradicated them.

Leo has been accused by many of the Protestant writers, as not being sufficiently attentive to decorum and to the ordinances of his Church. Abbe du Choisy assures us, that this great Pontiff fasted regularly twice a week.

He

He is thus described in a letter from the Count de Carpi to the Emperor Maximilian, written when the Conclave was dissolved which had elected him Pope.

“ Romæ, — 1512.

“ OPINIONE mea Pontifex maximus potius
 “ erit mitis ut agnus, quam ferox ut leo. Pacis
 “ erit cultor magis quam belli. Erit fidei pro-
 “ missorumque servator religiosus. Gloriam ac
 “ honorem non negliget. Fovebit literatis, hòc
 “ est oratoribus & poetis ac etiam musicis, edificia
 “ construet, rem sacram religiosè peraget, et nec
 “ ditionem ecclesiasticam diriget.”

And De Fleuranges, who attended Francis the First to the interview which he had at Bologna with that great Pontiff, says, “ Le dict Pape
 “ avoit la mine d’estre ung bien fort honneste
 “ homme de bien & estoit homme fort craintif,
 “ & si ne voyoit pas fort clair, & aimoit fort la
 “ musique.”

However posterity may differ about the moral and religious character of Leo, he will ever be remembered by them with affection and gratitude for the care he took to preserve the remains of ancient learning, and to procure good editions of those writers whom we justly call Classical

Writers. With what zeal he effected this the following Brief of his to the Elector of Mentz will evince :

“ TO OUR VENERABLE BROTHER ALBERT,
“ ARCHBISHOP OF MENTZ, ELECTORAL
“ PRINCE AND PRIMATE OF GERMANY.

“ BELOVED SON, HEALTH, AND APOSTOLICAL
“ BLESSING,

“ WE have been informed by our beloved
“ Son John de Zouvelben, Clerk of the Diocese
“ of Liege, whom we lately appointed for the
“ searching after ancient books, special Nuncio
“ and Commissary from us and the Apostolical
“ See to the renowned nations of Germany,
“ Sweden, Denmark, and Gothland, that letters
“ had been sent him by a person whom he had
“ appointed for that purpose ; by which he tells
“ him, that he had found in your Library
“ an ancient manuscript, containing all Livy’s
“ Decads, and that he had got your leave to
“ copy them, not being permitted to have the
“ original book. We applaud your deference
“ and obedience to the Holy See : but, beloved
“ son, it was our intention, from the beginning
“ of our pontificate, with the assistance of
“ Heaven, to raise and patronize men who
“ excel in any talent, and particularly persons of
“ learning.

“ learning. With this view we procure as many
“ as we can of these so much esteemed ancient
“ books, which are first corrected by men of
“ great erudition, (of whom, God be praised,
“ there are now great numbers in our Court,)
“ and we afterwards have them very carefully
“ printed at our own expence, for the advantage
“ of persons of learning. But if we do not get
“ the original books themselves, our views will
“ not be completely answered, because if only
“ copies of these books are inspected, they can-
“ not be published correctly. We have, there-
“ fore, decreed in our Apostolical Chamber,
“ that a sufficient security be given that such
“ books shall be restored whole and undamaged
“ to their respective owners, after they have
“ been transcribed here; and the said John,
“ whom we have again deputed for the above-
“ mentioned purpose, has a sufficient mandate
“ or order, in the same charter, to, make the
“ said restitution in such form and manner as he
“ shall think proper. The full object in view is
“ the convenience and advantage of learned men,
“ of which our beloved sons the Abbot and Friars
“ of the monastery of Corwey, of the order of
“ St. Benedict at Paderborn, are ample wit-
“ nesses: out of whose library, when the first
“ five books of Cornelius Tacitus were stolen,
“ and, after passing through many hands, came

“ at last into ours, we caused these five books to
“ be first revised and corrected by the above-
“ mentioned persons of learning at our court,
“ and had them printed at our own expence
“ with the rest of the works of the said Tacitus.
“ After this, the matter being discovered, we
“ sent a volume of the same Cornelius Tacitus,
“ corrected, printed, and neatly bound, to the
“ said Abbot and Friars of Corwey, to be placed
“ in their library in the place of that which had
“ been stolen; and that they might experience
“ that this theft was rather a benefit than a loss
“ to them, we transmitted to them a general in-
“ dulgence for the church of their monastery.
“ For this reason, with all imaginable affection,
“ and in virtue of your holy obedience, we ad-
“ monish, exhort, and with sincere charity in the
“ Lord, require you, and any of you, (if you
“ have any desire to do any thing to oblige us,)
“ that you would suffer the said John to have
“ access to your library, and permit him to send
“ us from thence the said work of Livy, as well
“ as any other he shall judge proper; all which
“ shall be safely returned to you, with a consi-
“ derable reward. Given at Rome, in St. Peter’s,
“ under the Fisherman’s Ring, the 1st of De-
“ cember 1517, in the fifth year of our pon-
“ tificate.

“ J. SADOLET.”

Leo, says Pancuvinus, "*erat rerum divinarum diligens observator*—He was a most scrupulous observer of religious ceremonies;"—"which," adds Jovius, "he solemnized with such grace, that none of his predecessors ever excelled him in that respect."—"If he did not receive the last sacraments of the Church of Rome in his last illness," says the Author of his Life in the General Dictionary, "it was because he was light headed."

Leo was a keen sportsman, and most extravagantly fond of hawking and hunting. Whoever had any suit to prefer to him, took care not to present himself before the Pontiff when he knew he had had a bad day's sport.

"I saw in the Library of my friend Vossius," says M. de Colomies, "a large folio MS. written in Latin, which contained an exact detail of every day's transactions of Leo X. during his Pontificate. M. Vossius set a great value on this MS. as it contained many circumstances of a peculiar nature, not to be met with anywhere else. I believe the learned M. Peyresc had a book of this description; at least I remember in the catalogue of his MSS. the following title:

"Diarium Pontificatus Leonis X."

Could

Could this MS. be recovered, what a resource would it prove to any one who should write the history of this illustrious Pontificate!

T E T Z E L.

“ LUTHER’s breach,” says Burnet, “ was occasioned by the scandalous sale of Indulgences, “ which all the writers of the Popish Church give “ up, and allow was a great abuse.” This abuse was, perhaps, never carried so far as in the following instance by Tetzal, a Dominican Friar : He had picked up a great sum of money at Leipzig by the sale of Indulgences for Leo X. A gentleman of that city, who paid no regard to these superstitions, went to Tetzal, and asked him if he would sell him an indulgence for a certain crime, which he would not specify, and which he intended to commit. Tetzal said, “ Yes, provided we can “ agree upon the price.” The bargain was struck, the money paid, and the absolution delivered in due form. Soon after this, the gentleman knowing that Tetzal was going from Leipzig well loaded with cash, waylaid him, robbed him, and cudgelled him pretty handsomely, and told him
at

at parting, that this was the crime for which he had purchased absolution of him. The Duke of Saxony, a zealous friend of the Court of Rome, hearing of this robbery, was at first very angry; but being told the whole story, he laughed very heartily, and forgave the criminal.

“Tetzel,” says Luther, in his “Table-Talk,”
 “wrote and taught that the Pope’s Indulgences
 “or pardons could remit and forgive even those
 “sins which a man should intend to commit in
 “future.”

MARTIN LUTHER.

THIS intrepid Reformer was of a most violent and savage temper. Melancthon, the gentle Melancthon, used to say, that he had often received some pretty violent flaps on the face from him. He was, however, one day tempted to cry out—

Rege animum Luthere tuum, cui cetera parent.

Luther, whose power all other things confess,
 Thy savage temper O for once repress!

Luther appears to have been no less distinguished by the modesty than by the energy of his mind.

mind. He was anxious that those who thought as himself did in religious matters should not be called after his name Lutherans. "The doctrine," said he, "is none of mine, neither have I died for any man. We are all Christians and profelytes alike. Our doctrine is that of Christ; and," added he, "the Pope's disciples are called Papists, an example which it does not become us to imitate."

In the preface to one of his works, he thus addresses the reader: "Above all things I request the pious Reader, and entreat him to read my books with discretion and with pity. Let him remember that I was once a poor Monk and a mad Papist, and, when I first undertook this cause, so drunken and so drowned in papal delusions, that I was ready to have killed all men, and to have assisted others in doing it, who dared to withdraw their obedience from the Pope in the smallest point. I was then a madman like to many at this day."

Melancthon said of Luther, "Pomeranus is a grammarian, and explains the force of words: I am a logician, stating the connection and arguments: Justus Jonas is an orator, and speaks copiously and eloquently; but Luther is a miracle amongst men. Whatever he says, whatever

“ whatever he writes, pierces into the very soul,
“ and leaves wonderful things behind it in the
“ hearts of men.”

Erasmus said of Luther, that God had bestowed upon mankind so violent a physician, in consequence of the magnitude of their diseases.

Luther's person was so imposing, that an assassin, who had gained admittance into his chamber to pistol him, declared that he was so terrified at the dignity and sternness of his manner, and at the vivacity and penetration which sparkled in his eyes, that he was compelled to desist from his horrid purpose.

Luther has been accused by the Catholic writers as having been fond of wine and of the amusements of the field. His followers, however, tell us that he was a man of the strictest temperance, that he drank nothing but water, that he would occasionally fast for two or three days together, and then eat a herring and some bread.

Many particulars relative to this extraordinary man are to be met with in his “ *Colloquia* “ *Mensalia*,” or Table-Talk, collected and published by Doctor Aurifaber in 1569, and which he calls, “ Fragments that fell from Luther's
“ Table.”

“ Table.” Some extracts from them are subjoined.

Luther was summoned to the Diet at Worms, and had a safe-conduct sent to him from the Emperor for that purpose. “ Now,” says Luther, “ when I came to Erfurt I received intelligence “ that I was cast and condemned at Worms, and “ that my condemnation was published and spread “ abroad in the neighbouring cities, so that even “ the herald that was sent to bring me with him, “ asked me whether I intended to go or not. “ Although I was rather astonished at his news, “ I told him, that (God willing) I would go to “ Worms, though there were as many Devils as “ tiles in that city.”

“ The Legend of St. George,” says Luther, “ hath a fair spiritual signification respecting Government and Policy. The Virgin signifies “ Policy. She is vexed and tormented by the “ Dragon and the Devil, who goeth about to “ devour her. Now he plagueth her with hunger and death, then with pestilence ; now with “ wars ; till at length a good Prince or Potentate “ cometh, who helpeth and delivereth her, and “ restoreth her again to her right.”

Luther's “ Colloq. Mensal.”

Luther

Luther treated not only the book but the person of Henry the Eighth with great violence and acrimony. He says in his answer to it, "I am not certain whether folly itself is so foolish as the head of the miserable Henry. Oh! how I should enjoy covering the head of his English Majesty with dirt and filth! and indeed I have a right to do so. Come ye then to me, Master Henry, and I will teach ye *—*Veniatis ad me, Domine Henrice, ego vos docebo.*"

Leo X. having in vain cited Luther to appear at Rome, to answer for his heretical doctrines, Cardinal Cajetan was sent to Germany to hold a conference with him, and to induce him to retract, or to gain possession of his person. Luther, who was informed of the latter part of his commission, took flight, fearing the fate of John Hus.

Luther very much shocked the prejudices of the time by marrying a Nun named Catherine Bore; and his enemies say, that in one of his sermons he declared it was as impossible to live without a wife as without meat. To the Landgrave of Hesse he

* Erasmus said on the occasion, "*Quid invitabat Lutherum ut diceret, 'Veniatis, Domine Henrice, ego docebo vos?' Saltem Regis liber Latinè loquebatur.*"

indeed

indeed gave permission to marry two wives, for which he is ridiculed and abused by Bossuet and the Catholic Writers. They likewise pretend, that in the copy of Luther's own Bible, preserved in the Vatican, on a blank leaf is written with his own hand a singular address to the Deity in German verse, which contains more of the Epicurean than of the Christian doctrine. This is, however, denied to be genuine by Miffon, and was most probably inserted by his adversaries.

Sir Henry Wotton had thoughts of writing the Life of Luther and the history of the Reformation. This great and useful undertaking he laid aside at the request of Charles the First, who wished him to write the History of England.

The History of the Reformation of Religion in Europe is a *desideratum* in the English language, and affords an ample field for the talents of the Writer, while it secures the interest and attention of the Reader.

“Whofo contemneth Music,” says Luther, in his strong language, “(as all seducers do,) I am dissatisfied with him. Next to Theologie, I give the highest place to Music. For thereby all anger is forgotten, the Devil is driven away, and melancholy and many tribulations
“and

Aria

Larghetto

1 ✓

Voce

Piano
Forte

Queen of ev'ry

moving Measure, sweetest source of purest pleasur.

The musical score is written for a voice and piano. The key signature has one sharp (F#), and the time signature is common time (C). The tempo is marked 'Larghetto'. The score is divided into three systems. The first system shows the vocal line with a whole rest, followed by the piano accompaniment. The second system continues the piano accompaniment. The third system shows the vocal line with the lyrics 'Queen of ev'ry' and 'moving Measure, sweetest source of purest pleasur.', followed by the piano accompaniment.

Music, why thy Pow'rs employ only for the

The first system of the musical score. It consists of a vocal line on a single staff and a piano accompaniment on two staves (treble and bass clef). The vocal line begins with a treble clef and contains a triplet of eighth notes. The piano accompaniment features a series of chords in the right hand and a melodic line in the left hand.

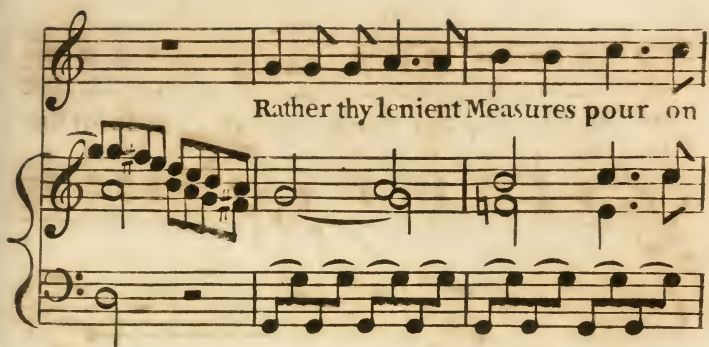
Sons of Joy, only for the smiling Guests at

The second system of the musical score. It continues the vocal and piano parts from the first system. The vocal line includes a triplet of eighth notes. The piano accompaniment continues with chords and a melodic line.

natal or at nuptial Feasts?

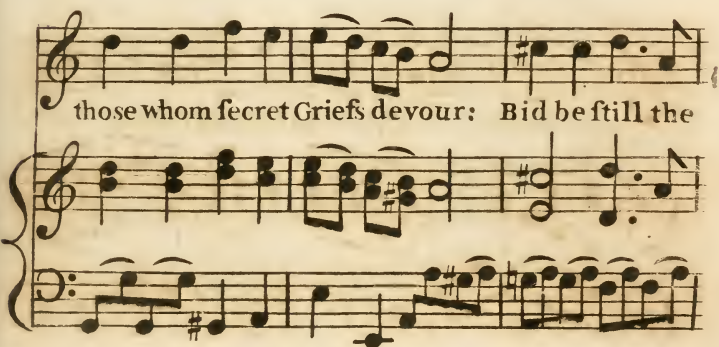
The third system of the musical score. It concludes the phrase. The vocal line ends with a whole note. The piano accompaniment continues with chords and a melodic line.

5



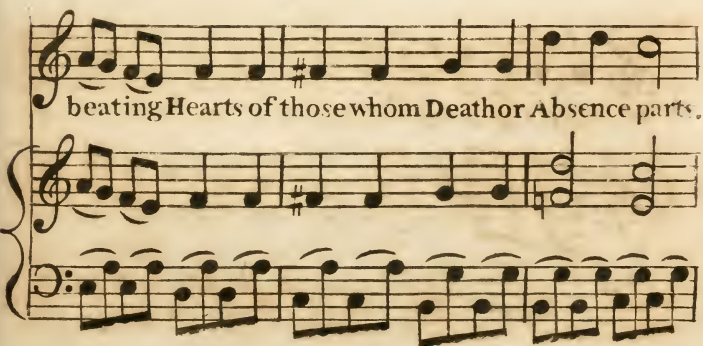
Rather thy lenient Measures pour on

The first system of a musical score. It consists of a vocal line on a single staff and a piano accompaniment on two staves (treble and bass clef). The vocal line begins with a whole rest, followed by a series of eighth and sixteenth notes. The piano accompaniment features a complex, rapid figure in the right hand and a steady eighth-note pattern in the left hand.



those whom secret Griefs devour: Bid be still the

The second system of the musical score. The vocal line continues with eighth and sixteenth notes, including a sharp sign. The piano accompaniment maintains its rhythmic patterns, with the right hand playing chords and the left hand playing a continuous eighth-note line.



beating Hearts of those whom Death or Absence parts.

The third and final system of the musical score. The vocal line concludes with a half note and a whole note. The piano accompaniment continues with its characteristic eighth-note patterns in both hands, ending with a final chord in the right hand.

...hid befall the

beating Hearts of those whom Death or Absence parts:

And with some softly whisper'd Air smoothe the Brow of

dumb Despair: bid be still the beating Hearts of

The first system of the musical score. The vocal line (treble clef) begins with a series of eighth and sixteenth notes, followed by a triplet of eighth notes. The piano accompaniment (grand staff) features a similar rhythmic pattern in the right hand and a more active bass line in the left hand.

those whom Death or Absence parts, and with some softly

The second system of the musical score. The vocal line continues with a triplet of eighth notes. The piano accompaniment maintains a steady harmonic support with chords and moving lines in both hands.

whisper'd Air smooth the Brow - - of

The third system of the musical score. The vocal line features a series of half notes and a final dotted half note. The piano accompaniment provides a soft, harmonic background with sustained chords and moving lines.

hr

dumb Des - - pair.

“ and evil thoughts are expelled ; it is the best
 “ solace for a sad and sorrowful mind*.

“ Luther in his journey to Worms,” according to Dr. Burkhardt, “ composed the words
 “ and the tune of one of his finest Hymns†, which
 “ begins,

* The following elegant LINES, written by Dr. JOSEPH WARTON from a Hint in the *Medea* of Euripides, (and which, by his kindness, are permitted to decorate this little Volume,) and the Air to which they are set, (which was, at the request of the COMPILER, composed for them by the ingenious Mr. JACKSON of *Exeter*,) form a very forcible comment on the text of the great reformer :

HINT FROM EURIPIDES.

QUEEN of every moving measure,
 Sweetest source of purest pleasure,
 Music ! why thy powers employ
 Only for the Sons of Joy ;
 Only for the smiling guests
 At natal or at nuptial feasts ?
 Rather thy lenient numbers pour
 On those whom secret griefs devour :
 Bid be still the beating (1) hearts
 Of those whom death or absence parts ;
 And with some softly-whisper'd air
 Smooth the brow of dumb despair.

† “ Some years ago,” says the present learned Minister of the Lutheran chapel in the Savoy, “ Dr. Burney came to

(1) It was written originally “ throbbing ;” but the Composer, for the sake of the melody, wished to alter it to “ beating.”

“ begins, ‘ God is our refuge in distress*.’ On
 “ his appearance at Worms† he was pressed very
 “ hard

“ my chapel to hear the abovementioned hymn sung by my
 “ congregation, in the tune of which he thought there was
 “ something grand and heroic. It is owing to Luther’s
 “ hymns,” adds Dr. Burkhardt, “ that our congregations
 “ have an abundance of hymns and suitable tunes, from
 “ which Handel himself confessed he had taken some passages
 “ for his sacred and sublime compositions.”—“ Life and
 “ Character of Luther,” by Dr. BURKHARDT, prefixed to
 Luther’s “ *Colloquia Mensalia*,” folio.

* “ Music,” says Luther, “ is one of the most beautiful
 “ and most glorious gifts of God, to which Satan is a bitter
 “ enemy. By music, many tribulations and evil thoughts
 “ are driven away. It is one of the best arts; the notes
 “ give life to the text. It expelleth melancholy, as we see
 “ in King Saul. Music is the best solace for a sad and for-
 “ rowful mind. By means of music the heart is comforted,
 “ and settles again to peace. It is said by Virgil,

“ *Tu calamos inflare leves, ego dicere versus :*

“ Sing thou the notes, and I will sing the words.”

“ Music is one half of discipline, and a schoolmistress that
 “ makes men more gentle and meek, more modest and more
 “ intelligent. Music is a gift of God, and nearly allied to
 “ theology. I would not for a great deal be destitute of
 “ the small skill in music which I have. I am glad,” adds
 he, “ that God has bereaved the country clowns of such a
 “ great gift and comfort, as that they neither hear nor
 “ regard music.”—*Colloq. Mensal.*

† Whilst Luther attended the diet at Worms, he was
 treated with much respect and civility by the Emperor, the
 Princes,

“ hard to retract his opinions. ‘ I cannot,’ replied he, ‘ consent to be tried by any other
“ rule

Princes, and the Nobles. As he was one day going to take his place in this illustrious assembly, George Fromberg, a German officer of some consequence, put his hand upon his shoulder, and told him, “ My good brother, you are now
“ taking so bold a step as myself and many other commanders of armies in war have scarcely ever taken. If,
“ however, your opinions are founded in truth, and you are
“ sure of the goodness of your cause, proceed, in the name
“ of the Lord, and have confidence he will never forsake
“ you.”

“ Luther,” says Dr. Jortin, “ shewed a sufficient presence
“ of mind, and a noble intrepidity, at this Assembly, in the
“ opinion of every one besides himself; for he afterwards
“ lamented that he had not been still bolder in the cause of
“ God.”

Seckendorf says, “ This admirable man (as is the case
“ with every man of merit) did not however satisfy himself.
“ And soon after the Diet was over, though the state of his
“ private affairs was desperate, himself an exile, and half a
“ prisoner, and in a very infirm state of health, yet in a
“ letter to Spalatinus he thus complains of himself:

“ I am very fearful and am much troubled in conscience,
“ that, yielding to the advice of you and of my friends, I
“ remitted any portion of my spirit at Worms, and did not
“ exhibit myself there as another Elias against the Idols.
“ If I am again called before them, I shall behave in a very
“ different manner.”

Yet Frederic the Elector of Saxony told Spalatinus, “ how
“ wonderfully well Father Martin spoke German and Latin
“ before

“ rule than the word of God. For Popes and
 “ Councils have erred, and are not infallible.
 “ Unless I am bound and forced in my own
 “ mind, by arguments which convey conviction,
 “ to retract, it is not safe for me to do it. Here
 “ I am. I cannot. I dare not. I will not.
 “ So help me God. Amen.”

Luther says of himself, “ My rhind is indeed
 “ very hard, but my core is soft and delicate ;
 “ for indeed I wish ill to no one.”

“ A man,” says he, “ lives forty years before
 “ he knows himself to be a fool ; and at the time
 “ in which he begins to see his folly, his life is
 “ nearly finished : so that many men die before
 “ they begin to live.”

Luther thus instructs the preachers of his time :
 “ Curfed,” says he, “ are all preachers that aim
 “ at sublimity, difficulty, and elegance ; and,
 “ neglecting the care of the souls of the poor,
 “ seek their own praise and honour, and to please
 “ one or two persons of consequence. When a
 “ man comes into the pulpit for the first time, he

“ before the Emperor and the Assembly. He was, I assure
 “ you, sufficiently or rather too bold : *Satis aut nimium ani-*
 “ *mosus.*”

“ is

“ is much perplexed at the number of heads that
“ are before him. When I stand in the pulpit I see
“ no heads, but imagine those that are before me
“ to be all blocks. When I preach, I sink myself
“ deeply down: I regard neither Doctors nor
“ Masters, of which there are in the church
“ above forty. But I have an eye to the multi-
“ tude of young people, children, and servants,
“ of which there are more than two thousand.
“ I preach to them, and direct my discourse to
“ those who have need of it. A preacher should
“ be a logician and a rhetorician; that is, he
“ must be able to teach and to admonish. When
“ he preaches upon any Article, he must first
“ distinguish it; then define, describe, and shew
“ what it is; thirdly, he must produce sentences
“ from the Scripture to prove and to strengthen
“ it; fourthly, he must explain it by examples;
“ fifthly, he must adorn it with similitudes;
“ and lastly, he must admonish and rouse the
“ indolent, correct the disobedient, and reprove
“ the authors of false doctrine. Young Di-
“ vines,” adds Luther, “ ought to study the
“ Hebrew language, that they may be able to
“ compare together Greek and Hebrew words,
“ and discern the property, the nature, and the
“ force of them.”

Luther, not long before he died, sent a present of a beautiful glass to his friend Justus Jonas, on which was inscribed, in German,

One glass presents a glass to another glass, Guess what it is:

adding,

*Dat vitrum vitro Jona vitrum ipse Lutherus,
Se similem ut fragili noscat uterque vitro.*

“Patience,” says Luther, “is necessary in
“most things. I must have patience with the
“Pope; I must have patience with heretics and
“seducers; I must have patience with babbling
“courtiers; I must have patience with my ser-
“vants; I must have patience with my wife
“Kate. In short, the occasions for patience are
“so great, that my whole life is nothing but
“patience.”

“When I first came to Rome,” says Luther,
“they shewed me the head of St. Peter carved
“in the Church that bears his name. On the
“next day I saw the following lines written
“under it:

*“Ecclesiam pro mare rego. Mibi climata mundi
“Sunt mare. Scriptura retia. Piscis homo.”*

Luther

Luther died February 16, 1546, at Eisleben. Not long before that event took place he was asked by one of his friends, whether he died in the firm conviction of the truth of the doctrine which he had preached. He answered "Yes," in a very loud tone of voice, and expired immediately.

As Luther felt his strength declining he made his will; the conclusion of which is very remarkable, as it shews how highly he still thought of himself and of his ministry.

" I have my reasons for omitting the usual
" formalities in this my last will, and I hope I
" shall have more credit given to me than to a
" Notary. For I am well known in the world,
" since God, the Father of all mercy, has in-
" trusted me, an unworthy sinner, with the
" Gospel of his son, and enabled me to preach
" it with truth, fidelity, and perseverance even to
" this day; so that many persons have been con-
" verted by my ministry, and think me a Doctor
" of truth, notwithstanding the excommunica-
" tion of the Pope, the ban of the Emperor,
" and the wrath of many Kings, Princes, and
" Priests; nay, in spite of the wrath of all the
" Devils. Why should I then not be credited in a
" matter so insignificant as my will, particularly
" since my hand-writing is well known, and
" sufficient,

“ sufficient, if it can be said, This is written by
“ Dr. Martin Luther, the Notary of God, and
“ the Witness of his Gospel.”

Luther's body was carried to Wurtemberg, and buried in the Electoral Church of that city. A brazen plate, with an inscription, covers his grave, which is opposite to that of his friend Melancthon.

When the Emperor Charles the Fifth was at Wurtemberg in 1547, some of his Officers desiring him to order the bones of Luther to be dug up and burnt, he nobly told them, “ I have now
“ nothing farther to do with Luther. He has
“ henceforth another Judge, whose jurisdiction it
“ is not lawful for me to usurp. Know that I
“ make not war with the dead, but with the living
“ who still continue to attack me.”

“ The ardent spirit of Luther,” says one of his Biographers, “ shone out in his eyes, which were
“ so sparkling that no one could bear to look at
“ them.”

Luther, though of a firm and strong constitution, was subject to that disease of men of genius and of talents, Melancholy,—which affected him so violently, that he occasionally imagined he saw
the

the Devil, and that he held conversations with him. While he lay concealed in the strong fortrefs of Wartburgh, he thought he saw the Enemy of Mankind approaching to converse with him. The intrepid Reformer threw his ink-stand at the phantom, and, according to Dr. Burkhardt, the spot which the ink made upon the wall of the room remains still visible.

Seckendorf thus describes Luther :

“ He had an uncommon genius, a lively imagination, a good share of learning, a pious and devout disposition, a tincture of melancholy and enthusiasm, and a great warmth and impetuosity, which impelled him to insult and ridicule his adversaries. He was fond of music, and both a composer and performer, which he said was equally good for soul and body; that it expelled melancholy, and put the Devil to flight, who mortally hated music. He entertained a mean opinion of the capacity and disposition of those who had no taste for this excellent art. He also sacrificed to the Graces, and composed some poems, both in Latin and German.”

“ I am accused,” says Luther, “ of rudeness and immodesty, particularly by my adversaries, who have not a grain of candour and good-manners.”

“manners. If, as they say, I am faucy and impudent, I am, however, simple, open, and sincere, and have none of their guile, dissimulation, and treachery.”

Luther, who was a man of an ardent imagination, in one of his letters says, “When I behold by the light of the moon, in a clear night, the beautiful azure vault of Heaven, besprinkled with the shining orbs, this feeds my imagination, and I am satisfied. Melancthon wishes to know where are the columns that support this splendid arch.”

MELANCTHON.

THIS profound Scholar was at the head of the Reformed Party in Germany. To a prodigious erudition, to a great politeness and elegance of style, he joined much moderation of temper and of manner, and the utmost integrity of mind.

“I tremble,” says he, in one of his letters, “when I consider the excessive passions of Luther; passions as violent as the outrages of Hercules, of Philoctetes, and of Marius. I am like Daniel amongst the Lions. I never expect
“to

“ to find sincerity but in heaven. I am in the
“ midst of those enraged wasps (he speaks of the
“ Lutherans), in the midst of those Demagogues,
“ ignorant men, who are unacquainted either
“ with piety or with good order. We shall fall into
“ a state of anarchy, into a state that concentrates
“ every possible kind of mischief. I only wish
“ for a pious assembly, where religious matters
“ may be treated of without sophistry and with-
“ out tyranny. Would to heaven (adds he),
“ that I could not only not enfeeble the power
“ of Bishops, but establish their dominion ! for I
“ see but too well what sort of a Church we are
“ likely to have, if we demolish Ecclesiastical
“ Government. I am sure that the tyranny we
“ have quitted, will then be nothing to that
“ which we shall see established.”

This learned and amiable Disciple of Luther possessed none of the violence and impetuosity of his Master. He was so distinguished for his moderation, that Francis the First wrote to him to desire him to assist at a conference with the Doctors of the Sorbonne on the disputed points of religion. Melancthon was very anxious to go to France ; but his Sovereign, the Elector of Saxony, would not permit him. Henry the Eighth was no less desirous to see this celebrated Controversialist. Melancthon, however, assisted

at

at the Conferences of Spire in 1539, and made a most distinguished figure at them. It is said, that having occasion to see his mother as he was going to the Assembly, she, who was a good Catholic, seriously entreated her son to tell her what she was to think of the religious disputes that were then dividing the Christian world. He replied, “ Attend to those prayers which
 “ contain no superstition in them ; and go on to
 “ pray and to believe as you have been used to
 “ do, without permitting your mind to be dis-
 “ turbed in the present conflict of religious
 “ opinions.” Abbé de Choisy says, that on a similar occasion he told this excellent woman, that
 “ The new religion was the most plausible, the
 “ antient religion had the most certainty.”

Melancthon, though a zealous disciple of Luther, did not always think with his Master. In some points he followed Zuinglius, in others, Calvin ; and he had so often changed his opinion of them, that he was called the German Proteus : he wished, however, to have been the Pacifier of that country, and to have stilled the storms and tempests in religious matters which divided and distracted it. He was so anxious to effect this, that, on finding it impossible to moderate the violence of his countrymen, he most sincerely wished for death to put an end to his grief and
 disap-

disappointment; “for then,” said he, “I shall
 “cease to be exposed to the hatred and to the
 “anger of Theologians. I shall see God him-
 “self; and in his bosom shall draw out the know-
 “ledge of all those wonderful mysteries, which I
 “have in this life only seen as through a veil.
 “My colleagues,” added he, “thirst after my
 “blood; because, to prevent confusion, I would
 “bring them back again to that Authority which
 “they are pleased to call slavery. These Heroes,”
 continues he, “who are constantly raising the
 “most cruel wars against the Church and the
 “Country, seem to have very little care about
 “me: they by no means feel my situation.
 “They hate me because I wish to restore the
 “jurisdiction of Bishops. The People accustomed
 “to live in licentiousness, after having thrown
 “off their yoke, will no longer support it. The
 “Cities of the Empire are those who are most
 “displeased with their jurisdiction, caring little
 “either for purity of doctrine or of religion.
 “They are merely jealous of power and of
 “liberty.”

Again, this pious and moderate Divine says in
 one of his letters to his friend Camerinus, “I
 “live in perpetual bondage, as if I were in the
 “cave of the Cyclops. I cannot disguise my
 “sentiments to you. I have really often thoughts
 “of

“ of making my escape.” Luther was not the only person that offered him violence ; “ for,” adds the eloquent Bishop of Meaux very sagaciously, “ every one has the command occasion-
 “ ally amongst persons who forsake the lawful
 “ authority*, and the most moderate are always
 “ the most enslaved. The observation applies as
 “ well to those who relinquish the established
 “ system of government, as those who set up
 “ against the established system of religion in a
 “ state, and should make them both equal
 “ enemies to innovations in either.”

PALINGENIUS.

THE Author of the celebrated Latin Poem *Zodiacus Vitæ*, that goes under the name of Palingenius, was Manzoli. He died about the year 1530. He is supposed to have been a Protestant, and was one of the many learned men of his time, who, having embraced the opinions of Luther, found protection at the Court of the Dukes of Ferrara. By his frequent allusions to

* After the execution of Charles the First, many different regulations of the government took place in England. This happened likewise in France after the massacre of Louis XVI.

physic throughout the Poem, and the continual abuse of the ignorant and the mercenary practitioners of that divine art, he appears either to have professed it himself, or to have suffered extremely from the abuse of it.

Many passages in the Poem are very fine. The speech of the old man who has mis-spent his youth in idleness and pleasure, in the ninth book, is extremely strong and pathetic.

——— *quum senior atas*

Sentiet ingenium, famam rem, membra perisse

Exiguo mellis gustu et dulcedine inani.

Tunc iterum ut multi dices, O tempora pulchra

Quam malè vos novi! quo fugistis! miserum me!

When coming age shall set before your eyes
Talents and fortune, health and reputation,
For empty pleasures, appetites indulged,
Groveling and low, for ever gone and lost!
Will you not say, as many more have said,
Oh Time, for knowledge and improvement given,
How ill employ'd! Oh! whither are you fled?
Ah, never to return! Wretch that I am!

Ignorant and interested Physicians he calls

Carnifices hominum sub honesto nomine fiunt.

Mankind's fell butchers with a nobler name.

He then addresses the Princes of his time to rid the world of these pests of society :

*Vos quibus imperium est, qui mundi fræna tenetis
Ne tantum tolerate nefas, hanc tollite pestem
Consulte Humano generi——
Vel perfectæ artem discant vel non medeantur.*

Ye who the reins of Empire bear,
The human race in pity spare ;
Its scourges to destruction give,
And we shall then be well and live.

He adds, in speaking of the same Art improperly exercised,

*Nam si aliæ peccent artes, tolerabile certè est.
Hæc vero nisi sit perfectæ, est plena periculi,
Et sævit tanquam occulta atque domestica pestis.*

If other Arts perfection need
No wondrous evils will succeed ;
But Physic, treated as a trade,
In fraud or ignorance display'd,
A hidden and domestic pest,
Our every comfort can molest ;
Bereave us of our every joy,
And fortune, health, and life destroy.'

Palingenius has not been translated into English in our times. Parts of the Poem would succeed very well put into English verse, and might prove acceptable to those persons who do not understand Latin.

Latin. Mr. Pope appears to have taken very little from this author. "The whole *Zodiacus* of "Palingenius," says Scaliger, "is a satire, "written with sobriety, with moderation, and "with delicacy. The verse and the general style "of it are not, however, in the highest strain "of poetry."

JOHN CALVIN.

THIS extraordinary man, who was equally a great Lawyer and a great Divine, had a considerable share in regulating the laws and constitution of Geneva, to which city he retired after having been persecuted in France. In this place he established a Protestant Inquisition, if we may so call a Consistorial Court with power of censure and of excommunication. "It seems," says he in one of his letters, "that I am too "violent with the young men; but if I did not "manage them with a tight rein, it would be a "great pity. There is one of our young people "here who is in danger of paying very dear for "what he has done. I am not certain whether "he will escape with his life."

The cruel fate of Servetus is well known. Gentilis, another Arian of Germany, was persecuted by him with such violence, that he thought it expedient to quit that city and retire to Lyons. Thus Calvin, who, upon being persecuted in France, wrote against persecution, when he had power at Geneva, condemned to the flames those who differed in opinion from him; and after having, in his eloquent Dedication of his Institutions to Francis the First, claimed with great manliness a perfect liberty of religious opinions, when placed at the head of a Republic, became a tyrant over the minds and the consciences of his subjects. The Bulls of the Pope himself were not more fulminating than the writings of Calvin. "Hog, Ass, Horse, Bull, Drunkard, Madman," were the usual epithets he made use of to those who did not think as he did. When Charles the Fifth had dissolved the famous League of Smalcalde, he called him "a Tyrant, Antiochus," and very kindly wished him a violent fit of the gout; and dignified his brother Ferdinand with the title of "Sardanapalus."

Calvin, in one of his Treatises against Luther, calls his school of theology a stinking sty of hogs. The Lutheran manner of administering the Sacrament, he calls a supper of Cyclops; "at which,"
says

says he, "there is always to be seen a barbarism
 "worthy of the old Scythians." He says often,
 "that if the Devil has some influence with the
 "Papists, he has quite fascinated the Lutherans;
 "and that he cannot imagine why they attack
 "him more violently than every other person,
 "unless it is that Satan, of whom they are the
 "veriest tools, instigates them more against him;
 "as the fiend sees his labours more useful to the
 "well-being of the Church than those of Luther."
 Yet in spite of all this scandalous and virulent
 language, he has the effrontery to say, that he has
 been so completely without gall when he wrote
 thus violently, that on looking a second time
 over his book, he was quite astonished that so
 many harsh words had escaped him without the
 least bitterness. "It is," adds he, "the worth-
 "lessness of the subject that has alone furnished
 "me with all the abuse that I have given way to;
 "and I have suppressed much more that was
 "at my tongue's end. After all, however, I
 "am not sorry that these stupid fellows have felt
 "my stings."

"When opposed to this violence," says the
 eloquent Bishop of Meaux, "Luther was mild-
 "ness itself; and if," adds he, "one must
 "make a comparison between these two men,

“ there is no person that had not rather experi-
“ ence the impetuous and insolent passion of the
“ one, than the deep malignity and bitterness of
“ the other, who boasts that he is quite calm and
“ cool, when he throws forth such a quantity of
“ venom.”

According to Charpentier the real name of this celebrated Reformer was Cauvin. The same author says, that he was subject to eleven different diseases. This wretched state of body most probably rendered him so excessively peevish and ill-humoured, that some of the people of Geneva said of him, that they had rather go to Hell with Beza, than to Heaven with Calvin. His peevishness, no less than his virulence, seems to have infected some of his modern followers. In one of his writings against Luther, who had called him a declaimer, Calvin, to prove how completely well he understood reason and argumentation, burst out into the following rhapsody: “ Your
“ whole school is nothing but a stinking sty of
“ pigs. Dog, do you understand me? Do you
“ understand me, madman? Do you understand
“ me, you great beast?”

M. Charpentier says, that Cardinal Richelieu was very anxious to find out some person who
had

had been personally acquainted with Calvin; and that at last he met with an old Clergyman, a Canon of a French Cathedral, who told him, upon his oath, that he was acquainted with him at Paris, and that he remembered meeting him one day, in a by-lane of that city, disguised as a labourer, with a hough in his hand; that Calvin told him he had that instant changed clothes with a countryman for a sum of money; and that he was making what haste he could to the frontiers, to escape the pursuit of the Lieutenant-Criminal, who was in search of him for some particular religious opinion which he had delivered in the College of Le Moyne at Paris. The Canon said, that he asked Calvin why he thought fit to put himself into this disagreeable and dangerous situation, and why he gave into such novelties in religious notions. Calvin replied, that he believed he had been to blame, but that he was now too far engaged with the party to recede; and that having acquired consequence and reputation by it, he must be contented to live with it or die for it, as might happen. In spite however of ill health, of the many sermons he was obliged to preach, and the variety of conferences on religious and civil matters which he was obliged to attend at Geneva, he found time to write nine large volumes in folio. Ac-

according to the Compiler of the French Historical Dictionary, the curious in books are anxious to pick up, wherever they can find it, a rare treatise of Calvin's to prove that "the human soul does not sleep till the day of judgment," Paris, 1558. 8vo.

Calvin is said to have composed two thousand and twenty-three sermons. He either wrote or dictated during the whole of his last illness; and when he was requested by his friends to remain quiet and not fatigue his mind, he used to say, "What, would you have the Lord come and surprize me in my idleness?"

SERVETUS,

whom Calvin caused to be burnt alive at Geneva for denying the doctrine of the Trinity, appears, in his book upon that subject, to have known in some degree the circulation of the blood, which was afterwards demonstrated by the immortal Harvey. Knowledge is progressive. Servetus had traced the circulation of the stream of life through the lungs, and there he stopped. Vesalius afterward found out the valves of the veins, but seemed ignorant of their use.

POPE ADRIAN THE SIXTH.

[1521—1523.]

THE Emperor Charles the Fifth had flattered Wolsey with the prospect of obtaining the Popedom. With great gratitude and wisdom he bestowed it upon Adrian, who had been his tutor, and who was one of the best divines as well as one of the most exemplary men of his time.

Adrian's reign was a very short one. He rather possessed than enjoyed his dignity, and desired to have this inscription put upon his monument :

“ Here lies Adrian the Sixth, who was never so un-
 “ happy in any period of his life as in that wherein
 “ he was a Prince.”

Adrian was a man of great piety, and of very strict principle. One of his maxims was,—
 “ That men were made for places, and not places
 “ for men.” This so little pleased the corrupt courtiers of Rome, that when he died, (as was supposed by the blunder of his physician,) some one wrote over the door of this mistaken son of Galen ;

Medico
 Patriæ suæ *Liberatori*
 S. P. Q.

H 4

Adrian,

Adrian, when he was Professor at Louvain, had written a book intitled "*Commentarius in IV. Libros Sententiarum.*" Paris, 1512. In it he had ventured to say,—That even the Pope might err in matters of faith. He had, however, the honesty to have it reprinted soon after he had taken possession of the chair of St. Peter.

POPE CLEMENT THE SEVENTH.

[1523—1534.]

PROPERTIA DA ROSSI.

PROPERTIA DA ROSSI, a female of Bologna, of obscure birth, handled the chissel as a professional artist, and was extremely successful in her efforts. She made several statues for the *façade* of San Petronio at Bologna, and was beside a good painter and an excellent engraver. Propertia became enamoured of a young artist, who did not make a suitable return to her love. This disappointment threw her into a lingering disorder, which brought her to the grave. Her last work was a Basso Relievo, representing the History of Joseph

Joseph and Potiphar's Wife. Her cruel lover was represented as Joseph, herself as the neglected Egyptian lady. It is said to be her best work, and was most certainly executed *con amore*. Pilkington's Dictionary of Painters does not mention this extraordinary person.

CORREGIO.

THIS lovely painter has often been mentioned as an instance of the power of genius unassisted by education and study. His transcendent excellence in his very difficult art should have made mankind slow in believing this, were there not an extreme love of the marvellous, and did not idleness wish to support itself by examples which it rather makes than finds. Although in early life he might say, "I too am a Painter," at a more advanced period, he might have said, "I am now a better Painter," when he had seen and studied the works of other Artists, and had made his drawings from the Antique; which latter circumstance is mentioned by Winkelman, and has escaped other Writers. His taste for beauty seems, however, peculiarly his own; there is a playfulness and a vivacity in his female and infantine counte-

countenances, for which he seems indebted only to his own imagination.

Corregio is said to have painted his pictures at very low rates, and to have died of chagrin at receiving a very small price for one of them, which was paid to him in copper money.

MUNCER.

THE speech of this celebrated Anabaptist demagogue to the populace of Mulhausen in 1524, resembles very much some of the harangues which have been made in the French Convention, excepting that Muncer thought fit to add the fanaticism of religion to the extreme enthusiasm of republicanism.

“ Are ye not all brethren, my friends?
“ (said he;) and have not we all one common
“ father in Adam? From whence then arises
“ that difference of rank and property which tyr-
“ ranny has introduced between the nobility and
“ ourselves? Why should we groan under po-
“ verty, while they abound with every kind of
“ luxury? Have we not a right to an equality
of

“ of those good things, which from their nature
“ are made to be divided, without distinction,
“ amongst all mankind? Restore to us, then, ye
“ rich of the present times, ye greedy usurpers,
“ restore to us the property that you have so long
“ unjustly detained from us! It is not only as
“ we are men, but as we are Christians, that we
“ have a right to the equal distribution of the
“ good things of this world. In the earliest
“ times of the Christian religion, was it not seen
“ that the Apostles themselves had regard to the
“ wants of each of the Faithful in the distribu-
“ tion of the money that was brought to their
“ feet? Shall we never see a return of those
“ blessed times? The Almighty requires of all
“ mankind that they should destroy the tyranny
“ of the rulers; that they should demand their
“ liberties sword in hand; that they should refuse
“ to pay taxes; and that they should bring all
“ that they possess into one common stock. Yes,
“ my brethren, it is to MY feet that ye ought to
“ bring every thing you possess, as our pre-
“ decessors of old brought all they had to the feet
“ of the Apostles. Yes, my brethren, to have
“ every thing in common, was the very spirit of
“ Christianity at its very birth; and to refuse to
“ pay taxes to our Princes who oppress us, is
“ to free ourselves from that state of slavery
“ from

“ from which the Saviour of the world has delivered us.”

By harangues of this kind Muncer soon found himself at the head of forty thousand troops. The Landgrave of Hesse, and many of the neighbouring nobility, raised troops and attacked him. The impostor however, nothing daunted, made a speech to his troops, and promised them an entire victory. “ Every thing (said he to his followers) must yield to the Most High, who has placed me at the head of you. In vain the enemy’s artillery shall thunder against you ; in vain indeed, for I will receive in the sleeve of my gown every bullet that shall be shot against you, and that alone shall be an impenetrable rampart against all the efforts of the enemy.” Muncer, however, was not so good as his word ; his troops were defeated, himself taken prisoner and carried to Mulhausen, where he perished upon a scaffold in 1525.

POPE PAUL THE THIRD.

[1534—1549.]

IGNATIUS LOYOLA.

THERE seems to be much of accident in the affairs of the world. The celebrated Society of the Order of the Jesuits took place from mere chance. Loyola, a Spanish Officer, wounded at the siege of Pampeluna, is brought into the town, and confined to his bed by his wounds. To amuse his mind, books are furnished him : amongst others, that of the Lives of the Saints. This book had such an effect upon the ardent imagination of Loyola, long since turned to gallantry of a romantic kind, that he resolves to dedicate himself to the service of God, and to become a Knight of the Holy Virgin Mary. Heated with his project, and associating himself with three or four more persons as visionary, yet more prudent and politic, than himself, he forms that Society which, according to Montesquieu, would entirely have governed the world, had it taken place before Luther and Calvin distinguished themselves. They possessed indeed, particularly in latter times, two wonderful powers over the minds of mankind, the education of the nobility, and the direction

direction of the consciences of Sovereigns; and their Institutions are looked upon as models of political sagacity. With these, however, the Founder had nothing to do, who appears to have been a weak and honest enthusiast, who thought that he was doing honour to God, and good to mankind, when he formed his institution. The spirit of intrigue and of enterprize, which was objected to the Order, was certainly not that of their Founder: if his youth had its defects and irregularities, his age was a model of piety and of resignation. Himself and his followers were anxious that the Society should be established at Paris. The Sorbonne made a decree against it, in which it says, that the Order was rather calculated for the ruin than for the edification of the faithful. The Fathers wished very much to attack this decree by writing: their Founder advised them to be quiet, and told them, that in certain cases it was better to be silent than to speak, and that there was no occasion for the Society to avenge or to defend itself by writing, as truth is always sure at last to avenge and to defend itself; and that however great the authority of the Divines who condemned them was supposed to be, it ought not to raise any apprehensions in them, as God himself was their defence. "Let us put our cause in his hands, (added he,) and we shall most assuredly triumph over calumny and misrepresentation ;"

“sensation ;” and he assured them, that in spite of every obstacle, their institution would be received in France. In this he was a prophet ; the Parliament of Paris soon afterwards consented to the establishment of the Jesuits in France, as supposing them peculiarly fitted to the conversion of the Protestants of that country ; and the Founder died in 1556, in the zenith of his glory.

Lainez, with whom Loyola very early associated himself, was the politician of the Society. His first step was to get the Generalship of the Order made perpetual, and to give it immense powers ; as that of making every kind of contract without taking the opinion of any individual of the Order ; of giving authority and authenticity to the Commentaries and Declarations upon the Constitutions of the Order ; of making new laws, and of changing and interpreting the old laws, of the Society ; and of having prisons for the confinement of the refractory members. This unlimited power of the General was at the time considered by some of the best-intentioned Members of the Society as a substitution of art and of politics merely human, to the piety and the simplicity which ought to accompany a religious Order, and in the end proved fatal to the Jesuits, as it was the article of their Institution which gave most offence to the Parliaments of France.

Indeed,

Indeed, what can be imagined so formidable and dangerous as a body of twenty thousand* men, of different talents and pursuits, all united together under one Chief, in whose hands they are mere automaton. The Jesuits who taught school kept registers of the characters of their scholars, which they occasionally sent to their Antients and their General. Crebillon the French Tragic Poet was thus described : “ *Puer insignis ingenii, sed magnus nebulo.*” Of Fontenelle they said, “ *Puer omnibus numeris absolutus.*”

The plan of study adopted by the Jesuits in their Colleges has been printed with this title, “ *Ratio Studiorum*, 1586.” They are said by Dumourier, who was brought up by them, to have been extremely successful in the art of flattering the self-love of their scholars, and making them apply by a well-directed vanity.

GUICCIARDINI.

OF the many excellent political maxims with which this great writer abounds, there are per-

* To this number the Society was said to amount at the time of its dissolution.

haps none which shew greater profundity of observation, and may be perused with more utility to mankind in general, than the following :

“ That liberty which mankind in general esteem
“ with so much reason, is not independence ; for,
“ indeed, how could a Society support itself in
“ which the members were all independent one
“ of the other ? The great advantage to be
“ expected from liberty is, that justice should be
“ exactly and equally administered to every one.

“ All States and Governments that now exist
“ were established by force. The authority of
“ Emperors, of Kings, and even of Republics
“ themselves, has no other origin ; from which
“ circumstance two consequences are to be
“ drawn. The first, that if one goes to the
“ source of any Government whatsoever, there is
“ no power which is entirely legal ; but as this
“ defect is common to all Governments, it be-
“ comes a matter of indifference to each of
“ them. The other consequence is, that great
“ care should be taken not to alter the Govern-
“ ment which happens to be established ; for Re-
“ volutions are not effected with less mischiefs
“ than Establishments ; and unhappy are those
“ persons who chance to be living at any critical
“ and tempestuous period of a Government
“ which is to end by a Revolution.”

He has also these excellent maxims respecting War :

“ Enter into no war but that which is just.
“ No war can be just, unless it be for the saving
“ of the honour or the estate of a Prince or
“ Nation. Therefore, when two Princes are in
“ arms, and neither of these two jewels in any
“ danger or prejudice, engage thyself with
“ neither ; for in this case it is better to be a
“ looker-on than an abettor.”

“ It is easier to prevent than to cure a dangerous
“ disease, and you can sooner keep out than thrust
“ out an unwelcome guest. Such a dangerous
“ disease, and so unwelcome a guest, is war to
“ any country. Wise Princes, therefore, keep it
“ as far from home as they can, and never quench
“ the fire in their neighbour’s house to kindle it
“ in their own.”

“ Great affairs,” says this Historian, “ require
“ many heads to advise and many hands to ac-
“ complish ; one brain is not capable of so great
“ a charge ; one arm is insufficient for so great a
“ burden. A Prince, therefore, ought not to
“ remain so obstinate in his own opinion, though
“ grounded upon probable supposition, as not to
“ yield to his faithful Counsellors upon more
“ forcible and demonstrative reasons. For he
“ that

“ that refuseth all advice is worse than a beast ;
“ he that stands in need of no counsel is more
“ than a man.”

“ Weak appetites,” continues Guicciardini,
“ are inticed to take unwholesome meats by the
“ favoury relish which an able Cook knows how
“ to give them. So the Politician draws on his
“ confederates to actions of danger and difficulty,
“ by seasoning them with the pleasant sauce of
“ profit and of interest : for States are without
“ natural affections, and do not contract friend-
“ ships as individuals do, by sympathy of incli-
“ nation and similitude of manners ; it is a par-
“ ticular advantage that unites them together.”

“ Nature yields for man’s use,” adds Guicciardini, “ the bud, the flower, and the fruit. If
“ he chuses to have the flower for his pleasure,
“ he must not nip off the bud. If he wishes to
“ enjoy the fruit, he must not crop the flower.
“ So in the actions of man, he must suffer every
“ precedent cause to ripen and have its season,
“ if he would reap the fruit of a desired effect.
“ It is, therefore, a well-grounded deliberation in
“ States not to snatch greedily at the flower of a
“ fair appearance, except it certainly bring with
“ it the fruit of profit. So in the undertaking of

“ wars, even upon just cause, it is wise in a
 “ State to look to the advantage that may be
 “ gained by them.”

“ The nature of the Basilisk is to kill all the
 “ shrubs and trees upon which it breathes, and to
 “ scorch and burn all the herbs and grafs over
 “ which it passes : such are the effects of war ;
 “ for though the title be never so clear, nor the
 “ cause ever so just, yet the means are not without
 “ fire and sword, nor the end without horror and
 “ bloodshed. Peace, therefore, is ever to be pre-
 “ ferred, if it be not obtained at the blemish of
 “ the Prince’s honour, or to the prejudice of the
 “ public good.”

Silius Italicus says,

———*Pax optima rerum*

*Queis homini novisse datum est. Pax una triumphis
 Innumeris potior.*———

———Peace is the greatest blessing

The Gods have in their kindness given to Man.

The wise will ever then prefer a peace

To Triumphs and to Victories without number.

The Emperor Charles the Fifth was extremely
 fond of the company and conversation of this
 acute and eloquent historian. To a Nobleman
 who complained to the Emperor, that while he
 could

could not get a few minutes of audience from him, he gave up whole hours to Guicciardini, Charles replied, "I can create a hundred Nobles whenever I please, but I cannot make one Guicciardini."

Guicciardini was in the service of that great judge and patron of merit Leo X. who gave him the Government of Modena. Clement VII. gave him the more considerable Government of Bologna. This distinguished situation was taken from him by Paul III. and he retired to Florence, where he composed his celebrated "History of Italy," in which there are these excellent observations:

"The name of Equality, perfectly understood, is one of the most just and advantageous things to a State. But then this Equality must be taken in a *geometrical* sense and proportion. For as in matters of tax and imposition, the best levy is not by the poll, but according to every man's ability; and as in conferring dignities and offices, the best choice is according to every man's fitness and sufficiency for the place; so in the deliberation respecting matters of State, and in the decision of doubts of the greatest consequence, a person of the soundest judgment should have the greatest weight,

“ weight, and voices should be considered not by
 “ their * number, but by their value.”

Guicciardini again observes, “ As he that is a
 “ friend to all is a true friend to no one, so that
 “ which has many heads has in reality no head at
 “ all. A multitude is this many-headed monster†,
 “ which

* Where is this sentence? “ *Omnium manibus res humane
 “ egent: paucorum capita sufficiunt.*—Human affairs require
 “ the hands of all; the heads of a few suffice.” Plutarch
 tells us, that when Paulus Æmilius joined the Roman army
 in Macedonia, observing many soldiers talking together, and
 with great impertinence discoursing on military matters, he
 gave out in orders, that in future they should only have ready
 hands and sharp swords, and leave every thing else to his
 care and conduct.

† Lycurgus, says Plutarch in his Symposium, ejected
 from the Government of Lacedæmon the arithmetical pro-
 portion, as too popular, and only fit for the Mob; but he
 introduced the geometrical proportion, as agreeable to the
 moderate Government of a well-regulated State. The first
 would have made every one equal in weight and in conse-
 quence; the other gave to merit that consequence to which
 it is entitled. Lycurgus said of a Legislator who had in-
 stituted a form of Government more democratical than his
 own, “ *Chorus ejus major est, meus melius concinit*; His cho-
 “ rus is fuller than mine, but there is more harmony in my
 “ chorus; it makes better music than his.” Being asked
 why he did not make the Government of Sparta a Demo-
 cracy, he replied, “ Try the experiment first in your own
 “ family.”

Anacharsis,

“ which has not a head for brains, and most
“ assuredly no brains for government. And as
“ in a medicine, if there be not a due proportion
“ of the simples in the mixture, there is a mis-
“ chief for a remedy, and not a remedy for the
“ mischief; so in a popular Government, where
“ there is not an equal temperature and counter-
“ poise of the power of the nobility against the
“ preponderancy of the multitude, there is dis-
“ order, and a way left open to confusion.”

Lipsius says of Guicciardini, “ *Scriptor fuit*
“ *et prudens et peritus, et qui tales lectores suos*
“ *reddit* :—A sagacious and experienced writer,
“ who enables his readers to become like to
“ himself.”

Anacharsis, being once present in the general assembly of Athens, exclaimed, “ What a surprising thing it is, that in
“ Athens wise men propose laws, and fools determine upon
“ them !”

POPE PAUL THE FOURTH.

[1555—1559.]

BEZA

made the following lines upon Luther :

*Roma orbem domuit, Romam sibi Papa subegit ;
 Viribus illa suis, fraudibus ista suis.
 Quanto isto major Lutherus, major & illâ,
 Istum illamque uno qui domuit calamo.
 I nunc Alcidem memorato Græcia mendax :
 Lutheri ad calamum ferrea clava nihil.*

Rome won the world, the Pope o'er Rome prevail'd,
 And one by force, and one by fraud assail'd.
 Greater than each was Luther's prowess shewn,
 Who conquer'd both by one poor pen alone.
 Come on, then, Greece, and tell thy wonted lies,
 Exalt thy fam'd Alcides to the skies ;
 Let his heroic deeds thy history fill,
 Mere corporal strength must yield to mental skill, }
 The hero's club to the Reformer's quill.

Beza distinguished himself so very much as an orator in favour of the Reformed religion, at the celebrated conference of Poissy in 1561, at which were present Catherine de Medicis, Charles the Ninth, and the King of Navarre, that the Cardinal of Lorraine told him, when he had
 finished

finished his harangue, how happy he was to have heard him speak; and that he hoped the Conference which had been then called would find no difficulty in coming to such an accommodation as might settle all the disputes between the Catholics and the Protestants. The Conference, however, ended as many of the same kind had done before it; the different parties went away more dissatisfied with each other, if possible, than they were before.

Beza, in the latter part of his life, was very much harassed by a continual wakefulness in the night. This he attempted to alleviate by turning into Latin verse (in which he had a great facility) some passages of Scripture, and some sentiments of piety. He had these expressions most constantly in his mouth, from St. Bernard :

Domine tege quod fuit, quod erit rege.

Domine quod cepisti perfice, ne in portu naufragium accidet.

FALLOPIUS.

THIS great Anatomist was one day consulted by an hypochondriac patient: he heard him calmly for some time, and then exclaimed, from Terence,

“ *Otiô*

“ *Otio abundas, Antipho* ;—Sir, you are really too “ idle.” Of mineral waters drank upon the spot, he said, that they were an empirical remedy, and made more cuckolds than they cured diseases.

COSMO DE MEDICI,

GRAND DUKE OF FLORENCE.

[1569—1574.]

THIS Prince, who was surnamed “ the Great “ and the Invincible,” died in 1574.

One of his favourite maxims was, That a Prince is a cypher, unless he can unite two powers together—the force of the sea and of the land ; “ which are the same to a State,” said he, “ that the two arms are to the body.”

He said laughingly one day, “ That all the “ management of the world, and all the art of “ government, was reducible to three points : *a fare, a diffare, a dar a intendere*—to do, “ to undo, and to give hints.”

Being

Being solicited to revenge himself on some person who had offended him, he nobly replied, that it was fully sufficient for a Prince to have it in his power to revenge himself.

COSMO THE SECOND,

GRAND DUKE OF TUSCANY.

[1609—1621.]

“ I ONCE,” says Dom’ Noel d’Argonne, “ heard
“ a very wise man say, that the great curse of all
“ those persons who are accustomed to have every
“ thing at their command is, that they imagine
“ they can attempt nothing which has the least
“ difficulty in it without affecting their health ;
“ and this is often carried so far, that in the most
“ common occurrences of life, apprehensions and
“ difficulties arise, which, in the minds of persons
“ less favoured by fortune, could find no place.”

“ Cosmo the Second, Grand Duke of Tuscany,” says Abbé Arnauld, “ was very hypochondriacal, and was under the direction of
“ his brother Cardinal Giovanni, who for his
“ own particular interest put it into his head
“ that

“ that his health would suffer extremely if he
“ ever slept with his wife, a very beautiful
“ Princess, and the heirs of the illustrious
“ House of Urbino. Cosmo was well acquainted
“ with her merit, and had a great regard for
“ her; yet apprehensive of his health, he avoided
“ every opportunity of being left alone with her,
“ exhibiting a great degree of weakness both
“ with respect to his love and to his health; but
“ he was indeed a slave to the last. I have seen
“ him walk up and down his room, in which
“ there were too immense thermometers, on which
“ his eyes were continually fixed, and pull off
“ and put on his nightcaps, (of which he had
“ always five or six in his hand,) according
“ to the degree of heat or cold that those instru-
“ ments marked. It was a most ridiculous
“ thing to see. No juggler was ever more adroit
“ in managing his cups and balls, than this
“ Prince was in changing his nightcaps.”

POPE INNOCENT THE TENTH.

[1644—1655.]

WHEN this Pope was at Paris as Monsignor Pamphili, in the train of the Nuncio from the Papal Court to that of France, he went with the Nuncio and his suite to see the library of a famous Collector of Books. The Collector, who had a pretty sharp eye upon what was rare in his Collection, soon missed a small scarce volume on the Liberties of the Gallican Church. He taxed the Nuncio immediately with having purloined it. The Nuncio defended himself by saying, that he did not much care for a scarce book ; that he was more of a politician than a scholar ; and that if any one in his train had taken the book, it must be Pamphili, who was a curious and reading man. Fortified with this authority, the Collector accused Pamphili, who denied the fact very stoutly. The Collector however, by the aid of his servants, and after much scuffling and bustling, threw him upon the ground, and took out the little book from under his long gown. Amelot de la Houssaie, who relates the anecdote, says, “ that
 “ the hatred this Pope entertained against Louis
 “ the Thirteenth and the French Nation, very
 “ probably took its rise from his having been
 “ thus roughly treated at Paris.”

DAVID TENIERS

was, perhaps, one of the most exquisite Colourists that the Art of Painting ever produced : yet one has to lament the subjects of his pencil, as in no degree worthy of the efforts of it. Louis the Fourteenth, who had a view in general to something great, used to say, when the persons who bought pictures for him attempted to introduce any of Teniers' into his Collection, in allusion to the little miserable human figures with which they abound, "*Qu'on m'ôte ces magots de devant mes yeux* — Take away from my sight those little baboons."

The Author of the "Essay on the Life and Writings of Poussin" says very well, "The Flemish School tell us, that they love Nature, that they copy Nature, and that it is Nature which is to be seen always in their works. Alas ! what signifies to me a group of twenty common heads ? It is a noble character, a grand expression that I desire : it is the finesse, the gravity, the majesty of a head that I am looking after. I do not like to see the lance of Achilles in a vulgar lean hand ; though sometimes strength, leanness, and a small size meet together. If a Painter is to represent

“ Petrarch at the feet of Laura, I would not have
 “ him make her ugly, though I know she was so
 “ in reality. Posterity, which knows nothing of
 “ great men but by their actions that are worthy
 “ of it, and whose imagination is animated and
 “ exalted in thinking of Scipio, Brutus, and
 “ Cæsar, is shocked at seeing them exhibited
 “ under Flemish figures; and disgusted, when
 “ the Painter gives them the awkwardness of
 “ a heavy Dutch Peasant or Burgomaster of
 “ Amsterdam.”

Essai sur la Vie et les Œuvres de Poussin.

POPE INNOCENT THE ELEVENTH

[1676—1689.]

was remarkable for the innocence and the austere-
 rity of his life. He published an edict, com-
 manding women to cover their shoulders, their
 necks, and their arms to the wrist. In his dis-
 putes with Louis the Fourteenth, he shewed great
 spirit and firmness. He pretended to favour
 James the Second against William the Third,
 but gave him very little real support.

The

The following lines were made on his behaviour upon that occasion :

*La Chevalier de Sillery,
En parlant de ce Pape cy,
Souhaitoit pour la paix publique,
Qu'il se fût rendu Catholique,
Et le Roi Jacques Huguenot.
Comment donc trouvez-vous le mot ?*

EMPIRES.

MAHOMET THE SECOND,

EMPEROR OF THE TURKS.

[1451—1481.]

THIS Emperor spoke Arabic, Persian, Greek, and Latin; understood Geography and Mathematics; and had a general tincture of the sciences known in his time. He was brave and liberal, and would have been a great Prince, had not cruelty and libertinism stained his character.

During the sack of Constantinople in 1453, one of Mahomet's Bashi brought to him a beautiful Greek Princess, by name Irene. The ferocious Conqueror, struck with her charms, gave himself up to the enjoyment of them for three days, without the least attention to the duties of his high situation. On the fourth the Janizaries murmured, and came to the door of the Emperor's tent to remonstrate with him on his conduct. Mahomet marched out to them with a slow and solemn pace, leading the beautiful captive by her hand: then suddenly twisting

his hand in her hair, he drew his sabre, and at one blow cut off her head. "Thus," said he fiercely, "your Emperor treats love."

SCANDERBEG.

THE history of this great Prince exhibits a striking instance of the folly of an attempt to invade and gain possession of a country, however small, when the inhabitants of it are true to themselves, are well united, and have good Generals. Scanderbeg defended the country of Albania for many years against the whole force of the Ottoman Empire under Amurath and Mahomet the Second; the latter of whom was glad to make a peace with him, which took place in 1461, after a war of eleven years.

Scanderbeg was a man of great strength, and mowed down whole legions with his scymetar. When peace was concluded between him and Mahomet, the Turkish Emperor requested him, as a favour, to send him his scymetar. With this desire Scanderbeg complied. The Emperor soon returned the instrument, which had done so much execution in the hands of the Albanian hero; adding, "that though he had sent him his
" scymetar,

“ scymetar, he had not sent him the arm which
“ wielded it.”

Mahomet, on hearing of the death of Scanderbeg, exclaimed in a transport of joy, “ What
“ can now prevent me from completing the
“ destruction of the Christians? They have
“ lost their sword and their shield.”

KANG HI,

EMPEROR OF CHINA.

[1661—1724.]

KANG HI was one of the most illustrious Princes that ever sat upon the throne of China. To great talents and a comprehensive understanding, he added the graces of virtue and of piety, and from his earliest life exhibited that ardour of mind so well suited to the difficult task of governing. He came to the Crown in 1661, and died in 1724.

When the Emperor Cham-Chi, his father, was on his death-bed, he assembled his children together to fix upon a successor to his kingdom. On

asking his eldest son if he should like to be Emperor, the latter answered, that he was too weak to support so great a burden. The second made nearly the same answer. But when he put the question to young Kang Hi, who was not quite seven years old, he replied, " Give me the
" Empire to govern, and we shall see how I
" shall acquit myself." The Emperor was much pleased with this bold and simple answer. " He is a boy of courage," said Cham-Chi :
" Let him be Emperor."

The pomp and the business of the throne did not interrupt the labours of Kang Hi. He used to tell his children, by way of making them study,
" I came to the throne at the age of eight years.
" Tching and Lin, my two Ministers, were my
" masters, and they made me apply myself
" incessantly to the study of *The King* and the
" Annals of the Empire. Afterwards they taught
" me eloquence and poetry. At seventeen years
" of age my passion for books made me get up
" before day-break, and sit up very late in the
" night. I applied my mind so much, that my
" health suffered by it ; but my sphere of know-
" ledge was enlarged, and a great Empire cannot
" be well governed unless the Monarch has a
" great share of knowledge."

Some one representing to this Prince, who was descended from the Tartar Kings that had conquered China, that it was rather extraordinary he should entrust the care of his person to some Chinese Eunuchs ; he replied, “ I fear the *Tien* too much to be afraid of Eunuchs ; beside, the Eunuchs make me watch strictly over myself.”

A short time before he died, he sent for the Princes his sons, and thus addressed them : “ I have diligently studied history, and I have made my reflections upon every thing that has happened in my reign. I have observed, that all those who are desirous to do mischief to others died miserably ; that those who had no feeling, met with persons more cruel than themselves ; and that even soldiers who were sanguinary without necessity, did not die a natural death. The *Tien* revenges one man by another, and he often makes him that has prepared the poison drink it himself. I am now seventy-two years of age ; I have seen the fourth, and even the fifth generations of many families. I have constantly observed happiness, peace, and wealth, perpetuate themselves in those families who love virtue. Poverty, calamity, reverse of fortune, and a thousand accidents have before my own eyes precipitated into misery, or de-

K 3

“stroyed,

“stroyed, those families that had enriched themselves by injustice, and who were prone to revenge, and delivered up to disorder. I have concluded then from all that I have seen, that the course of events is just. Those who act uprightly gather the pleasant fruits of their good conduct, and those who act viciously receive their punishment even in this world.”

His penetration of mind, his great knowledge, the majesty of his appearance, his bravery, his magnificence, his indefatigable application to the business of his kingdom, procured Kang Hi from his subjects the glorious appellation of “the Father and Mother of his people.”

SIGISMUND,

EMPEROR OF GERMANY.

[1411—1438.]

“THIS Prince,” says Brotier, “was a man of sense, of nobleness of mind, and of talents. It was under his reign, and under his auspices, that the first dawnings of politics, of sciences, and of arts, began to appear in Europe.”

Being one day asked who was the fittest person to govern a kingdom, he replied, “The Prince
“whom

“ whom neither prosperity can inflate, nor adversity depreſs.”

Having been asked by the Prince Palatine, why, inſtead of putting his enemies to death when he had them in his power, he treated them kindly, and loaded them with favours as if they had been his friends : “ Thoſe enemies that are dead,” replied he, “ can do no more hurt. You have
 “ reaſon to ſay that living enemies ought to
 “ be deſtroyed *. This is preciſely what I do :
 “ when I load them with favours, I deſtroy the
 “ enemy, and create a friend.”

JOHN HUSS.

L'ENFANT, in his Hiſtory of the Council of Conſtance, has preſerved ſome Latin lines of this venerable Reformer, taken from one of his ſermons upon the certainty of death :

Mors eſt ventura, quid fiet de præpoſitura ?

Mors eſt ventura, quæ diſſipabit beneficia plura.

Mors eſt ventura, quæ caput quatiet & tua crura.

Mors eſt ventura, non fac quæ ſcis nocitura.

Mors eſt ventura, quam non excutiet & Papatura.

* The learned Abbé, however, appears to forget that Sigifmund, at the Council of Conſtance, permitted John Huſs to be burnt, in ſpite of the ſafe-conduct which he had granted him.

Death is at hand, the bane of every joy,
That shall each human dignity destroy;
The crown and mitre in one fatal hour
Must yield to Death's inexorable power.
Before its ruthless stroke, the lot of all,
Beauty and Strength, and Learning's self must fall.
Death is at hand, and Judgment swift pursues;
Be virtuous, and to Heaven direct thy views:
For know, the sacred Diadem of Rome
In vain shall try to ward the impending doom.

Many articles of accusation were brought against John Huss in the Council of Constance; to all of which he was ordered to answer at once. He remonstrated, that it would be impossible for him to remember every accusation, and much more so to answer them all together. He was ordered to be silenced immediately, by the officers who attended. He then lifted up his hands to Heaven, and begged the Prelates to let him justify himself in his own manner; "after which," said he, "you may do with me as you please." But the Prelates persisting in their refusal, he fell upon his knees, and lifting up his hands and eyes to Heaven, recommended his cause to the Sovereign Judge of the world, in a prayer which he pronounced with a loud voice.

This intrepid Reformer was executed, in violation of the safe-conduct which the Emperor Sigismund

Sigismund * had given him. The Emperor Charles the Fifth behaved more nobly on a similar occasion than his predecessor. He was requested by Eccius, and some others to seize upon the person of Martin Luther, to whom he had likewise given a safe-conduct to attend the Diet at Worms. Charles refused, and gave as a reason, that he would not resemble Sigismund, who, when he had done what they had desired him to do, could never afterwards bear to look a man in the face.

The Council of Constance passed a decree in the same year in which John Huss was burned (1415), to declare that every safe-conduct granted by the Emperor, Kings, &c. to heretics, or to persons accused of heresy, in hopes of reclaiming them, ought not to be of any prejudice to the Catholic faith, nor to the ecclesiastical jurisdiction, nor prevent such persons from being examined, judged, and punished, (according as justice shall require,) if these heretics refuse to revoke their errors, even though they should be arrived at the place where they are to be judged only upon the faith of the safe-conduct, without

* This violation of faith in Sigismund appears the more extraordinary, as one of his favourite maxims was, That whoever pardons an enemy, loses his enemy and procures a friend. *See the preceding Article.*

which

which they would not have come there: and the person who shall have promised them this security, shall not in this case be obliged to keep his promise, by whatsoever tie he may be engaged, because he has done all that is in his power to do.

Another decree was likewise passed in the same Council, which is, according to L'Enfant, not in the printed Acts, but in MS. in the Imperial Library at Vienna, which declares that the Emperor did with regard to John Huss, what he might and ought to have done notwithstanding his safe-conduct given to him, and forbids all the faithful to speak ill either of the Emperor or of the Council respecting what passed relative to John Huss.

A prophecy of Huss is recorded, which he pronounced to his barbarous judges: “ You are
“ now going to roast a Goose (*Hus* being
“ German for a goose); but in a hundred years
“ a Swan (*Luther* in the same language signify-
“ ing a Swan) will come whom you shall not be
“ able to destroy.”

MAXIMILIAN THE FIRST,

EMPEROR OF GERMANY.

[1493—1519.]

MAXIMILIAN failed in general in all his projects for want of money. This procured him the title of "*Pocodenario*," or Lack-money.

Amongst his other projects, this Emperor had that of becoming Pope. The following letter to his daughter, the Archduchess of Flanders, preserved by Godefroi, will shew upon what good grounds his project rested :

" TRES CHIERE & TRES AMEE FYLLE, Sept. 18, 1512.

" JE entendu l'avis que vous m'avez donné
" par Guyllain Pingun, nostre garderobes vycfs,
" dont avons encore mius pensé defus.

" Et ne trouvons point pour nulle resun bon,
" que nous nous devons franchement marier,
" maes avons plus avant mys notre deliberation
" & volonté de james plus hanter faem nue.

" Et envoyons demain Monf. de Gurce
" Evesque à Rome devers le Pape pour trouver
" fachon que nous puyssins accorder avec ly de
" nous

“ nous prenre pour ung coadjuteur, afin que
 “ apres sa mort pouruns estre assuré de avoer le
 “ Papat & devenir Prestre & estre Saint & que yl
 “ vous fera de neceffité que apres ma mort vous
 “ feres contraint de m’adorer, dont je me trouveré
 “ bien gloryoes.

“ Je envoye fur ce ung poste devers le Roi
 “ d’Arragon, pour ly prier quy nous vouldre ayder
 “ pour à ce parvenir dont yl est auffi content
 “ moynant que je refingue l’Empire à nostre
 “ commun fyls Charl, de fela auffi je me fuis
 “ contenté,

“ Je commence auffi practicer les Cardinaux
 “ dont ijc. ou iijc. mylle ducats me ferunt ung
 “ grand service aveque la partialité qui est inter
 “ eos.

“ Faet de la main de vostre bon Pere Maxi-
 “ milianus, futur Pape, le xvii. jour de Sep-
 “ tembre.”

Maximilian was a Scholar and a Poet. He left
 behind him in MS. a volume of Poems, and some
 Memoirs of his Own Life. The latter are to be
 found in a scarce German book, of which there is
 a copy in the College Library of Manchester. It
 is intituled, “The Wonderful Adventures and
 “ Peerless

“ Peerless Exploits of the Noble Knight Sir
“ Tewrdammaz.” It was printed at Nuremberg
in 1517, and contains, in German verse, an account of his various adventures, which conclude with his marriage with Mary of Brabant. It is divided into a great number of Cantos, each of which is adorned with an Engraving from a brass plate, remarkably well designed; and most probably by that great Artist Albert Durer, to whom Maximilian was a very generous and a very steady patron.

His hatred to the French Nation was so great that he always carried about with him a book, which he called his *Livre Rouge*, or Red Book, in which were inscribed the injuries he had received from that formidable Nation. The foundation of the House of Austria was laid by this Emperor when he married the Heiress of the House of Burgundy. His son Philip married the Heiress of the Spanish Monarchy. This occasioned the following distich:

*Bella gerunt alii, tu felix Austria nugas;
Nam quæ Mars aliis, dat tibi regna Venus.*

Austria, dire wars whilst other Monarchs wage,
The gentler toils of marriage thee engage;
States which for them Mars wrests with iron hand,
Venus presents to thee with dalliance bland.

ALBERT DURER.

LUTHER in his "Table-Talk" says, "The famous Albert Durer declared that he took no delight in those pictures that were painted with many colours." "Even so," adds Rosier, "I take delight in those sermons that are plain and simple, so that they may be understood by the common man." "No name in painting," says Wagenfeil, "is more illustrious than that of Albert Durer, whose merit in his art prevailed upon some Italians to put his name under their works that they might sell better. It is certain, that Michael Angelo burnt or broke in pieces as many of Durer's pictures and bronzes as he could possibly lay his hands upon." Durer's celebrated "Melancholy" had perhaps made him jealous of that great Artist.

"It should be observed to Durer's honour," says Dr. Jortin in his Life of Erasmus, "that he never once prostituted his art by employing it upon obscene subjects."

The Emperor Maximilian was extremely fond of Albert Durer, and assigned him a coat of arms in honour of his skill in his art. He said
one

one day to a Nobleman who had complained of a dispute he had with this great Painter, "I can
 " very easily make a peasant a Nobleman, but I
 " cannot with all my power change an ignorant
 " man into a man of genius and knowledge like
 " Albert Durer."

The following observations on Albert Durer were communicated to the COMPILER by Mr. FUSELI, a man of such varied and extensive talents, that his pen appears animated with the same fertility of imagination, and the same power of description that inspire his pencil*.

" The indiscriminate use of the words Genius
 " and Ingenuity has perhaps nowhere caused
 " more confusion than in the classification of Ar-
 " tists. Albert Durer was a man of great inge-
 " nuity without being a genius. He studied, and,
 " as far as his penetration reached, established
 " certain proportions of the human frame, but he
 " did not create a style. He copied rather than
 " imitated the forms that surrounded him, and
 " without remorse tacked deformity and meagre-

* The Lovers of the Arts will hear with pleasure that Mr. FUSELI is at present engaged in writing the Lives of the Painters; a work for which his profound knowledge of his Art, his elegant literature, and his comprehensive scope of mind, peculiarly qualify him.

" nefs

“ nefs to fullnefs and beauty. He sometimes had
“ a glimpe of the fublime, but it was only a
“ glimpe. The expanded agony of Chrift on
“ the Mount of Olives, and the myftic mafs
“ of his figure of Melancholy, have much fub-
“ limity, though the expreffion of the laft is
“ weakened by the rubbish he has thrown about
“ her. His Knight attended by Death and the
“ Fiend, is more capricious than terrible; and
“ his Adam and Eve are two common models
“ fhut up in a rocky dungeon. Every work of
“ his is a proof that he wanted the power of
“ imitation, of concluding from what he faw to
“ what he did not fee. Copious without tafte,
“ anxiously precise in parts, and unmindful of
“ the whole, he has rather fhewn us what to
“ avoid than what we are to follow. Though
“ called the Father of the German School, he
“ neither reared fcholars, nor was imitated by
“ the German Artists of his or the fucceeding
“ Century. That the importation of his works
“ into Italy fhould have effected a temporary
“ change in the principles of fome Tufcans who
“ had ftudied Michael Angelo, is a fact which
“ proves that minds at certain periods may be
“ fubject to epidemic influence as well as bodies.
“ That Michael Angelo, when a boy, copied
“ with a pen Michel Wolgemuth’s print of the
“ Temptation of St. Antony, and bought fifh in
“ the

“ the market to colour the Devils, may be
 “ believed *; but it requires the credulity of
 “ Wagenfeil to suppose that *he* could want any
 “ thing of Albert Durer when he was a man.
 “ The legend contradicts itself; for who ever
 “ before heard of the bronzes of Albert Durer ?”

ÆCOLAMPADIUS ✓

was a man of great learning, and a Monk of Augsburgh. He was drawn out of his Convent by the reformation of religion in Germany by Luther; and like his master, though a Priest, married a very beautiful young woman. This made Erasmus write archly to him : “ So ! you
 “ have married a young woman, most probably
 “ for the sake of mortifying the flesh. It is an
 “ extremely absurd thing to call Lutheranism a
 “ tragical business. With respect to myself, I
 “ think that there is nothing more comic; for
 “ the *denouement* of the piece is always a marriage, and the whole business finishes in getting
 “ married, as in Comedies.”

* It is asserted by his disciple and admirer Ascanio Condivi, in his Life of that great man, dedicated to his Patron Pope Paul III.

Æcolampadius differed from Luther in some points, and was the principal leader of the Reformation in Switzerland. He is buried in the Cathedral of Basle with this inscription :

*Hic jacet ÆCOLAMPADIUS,
Auctor Evangelicæ Doctrinæ,
In hac Urbe primus
Et Templi hujus
Verus Episcopus.*

A celebrated French Writer says, that the Reformation took place in England, from love ; in France, from novelty ; and in Germany, from interest. In the last country, the Nobility, being poor, were anxious to possess themselves of the riches of the Monasteries and the estates of the Abbeyes. This indeed they effected with great avarice and rapine ; yet it does not appear, that either the German Princes or Lords became rich in consequence of their plunder. “ Experience,” said Luther himself, “ teaches us, that those who have appropriated to themselves the wealth of the Ecclesiastics, found in them nothing but an additional source of indigence and of distress. *Comprobat experientia eos qui ad se bona ecclesiastica traxerunt ob ea tandem depauperari & mendicos fieri.*” The Reformer quotes the words of a Counsellor of the Elector of Saxony, who says, “ *Nos Nobiles opes Cœnobiorum*
“ *ad*

“ *ad nos traximus : Opes nostras Equestres opes*
 “ *comederunt et consumpserunt hæ Cænobiales ; ut*
 “ *neque Cænobiales neque Equestres amplius ha-*
 “ *beamus*—We Nobles have added to our Baro-
 “ nial property that which belonged to the Con-
 “ vents. Yet by some means or other this pro-
 “ perty of the Convents has devoured and con-
 “ sumed our Baronial property, so that at pre-
 “ sent we no longer possess the property of either
 “ one or the other.” He concludes by the fable
 of the Eagle, “ who stealing from the Altar of
 “ Jupiter a sacrifice which was placed upon it,
 “ took with it into his nest a burning coal which
 “ set fire to it. This may indeed be easily ac-
 “ counted for : They in general who come into
 “ possession of wealth to which they are not en-
 “ titled, are profuse and careless ; and become,
 “ perhaps, really poorer than they were before
 “ this unexpected accession of property, and verify
 “ the celebrated Latin adage, *Malè parta malè*
 “ *dilabuntur*. The rapacious Courtiers, the
 “ faithless and dishonest Administrators, and the
 “ Princes to whose passions they made them-
 “ selves subservient, like the Harpies in the fable,
 “ destroyed that very wealth they were so anxious
 “ to obtain, and appeared to have their wants
 “ excited in proportion to their rapine and de-
 “ vastation, which, like an immense gulph, swal-
 “ lowed up whatever was placed near them.”

CHARLES THE FIFTH,

EMPEROR OF GERMANY.

[1519—1558.]

“ A MATTER of offence,” says Puttenham,
 “ fell out between the Emperor and an Ambaf-
 “ fador of King Henry the Eighth, whom I could
 “ name, but will not, for the great opinion the
 “ worlde had of his wifdom and fufficiency in that
 “ behalfe, for mifufing of a terme. The King,
 “ in the matter of controverfie betwixt him and
 “ Ladie Catherine of Caftile the Emperor’s Aunt,
 “ found himfelf grieved that the Emperor fhould
 “ take her part, and worke underhande with the
 “ Pope to hinder the divorce, and gave his Am-
 “ baffador commiffion in good termes to open
 “ his griefes to the Emperor, and to expoftulate
 “ with his Majeftie, for that he feemed to forget
 “ the King’s great kindneffe and friendship before-
 “ times ufed with the Emperor, as well by dif-
 “ burfing for him great fummes of monie, which
 “ were not yet all repaid, as alfo by furnifhing
 “ him at his neede with ftore of men and muni-
 “ tions to his warres ; and now to be thus ufed,
 “ he thought it a very evil requital. The Am-
 “ baffador, for too much animofitie, and more
 “ than needed in the cafe, or perchance by
 “ ignorance

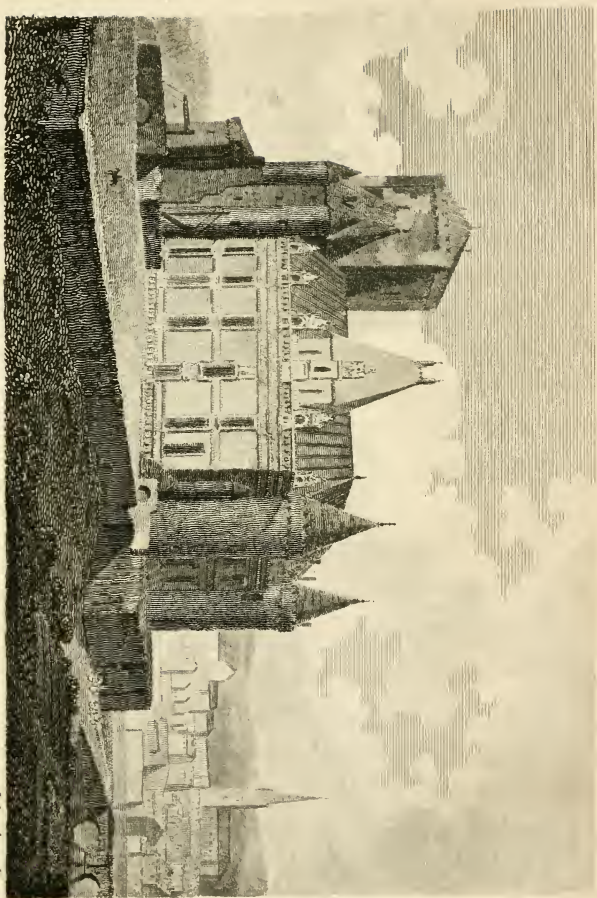
“ ignorance of the proprietie of the Spanish
“ tongue, told the Emperor amongst other words,
“ that he was *hombre el mas ingrato en el mondo*,
“ the ingratest person in the world to use his
“ master so. The Emperor took him suddainlie
“ with the word, and said, ‘ Callest thou me *in-*
“ *grato*? I tell thee, learn better termes, or else
“ I will teach them thee.’ The Ambassador
“ excused it by his commission, and said they
“ were the King his Master’s words, and not his
“ own. ‘ Nay,’ quoth the Emperor, ‘ thy Master
“ durst not have sent those words, were it not for
“ that broad ditch between him and me, (meaning
“ the sea, adds Puttenham,) which it is hard to
“ passe with an army of revenge.’ The Am-
“ bassador was commanded away, and was no
“ more heard by the Emperor, till, by some other
“ means, afterwards, the grief was either pacified
“ or forgotten.”

When he was in France in 1539, he was received in the country-seat belonging to the illustrious family of La Rochefoucault. On quitting it he said, “ That he had never seen a house
“ which gave more evident marks of the great
“ virtue, of the politeness, and of the nobility of
“ its possessors, than the Chateau de la Rochefoucault.”

The annexed PRINT of this CHATEAU, thus forcibly described, is taken from an antient Etching of ISRAEL SYLVESTRE.

In Sir Richard Moryson's Dispatch to the Lords of the Council from Spire, dated October 27, 1552, he thus describes the audience he had of the Emperor Charles the Fifth :

“ I found the Emperor at a bare table, without
“ a carpet or any thing else upon it, saving his
“ cloak, his brush, his spectacles, and his pick-
“ tooth. At my coming in, I offered to stand
“ upon that side of his Majesty which was next
“ to the door ; but it being on his left hand, he
“ willed me to go almost round the table, that I
“ might stand on his right side, perhaps for that
“ he heareth better on one side than on the other ;
“ but as I took it, he did it to honour the King
“ my master. Here, after the delivery of the
“ King's Highness's letters, which his Majesty
“ received very gently, putting his hand to his
“ bonnet, and uncovering the better part of his
“ head, I did assure myself with as good a coun-
“ tenance as I could, and with as good words as
“ my wit would serve me to devise, (in the riding
“ almost of twenty English miles,) to shew the
“ gladness of the King my master, for that his
“ Majesty, in so long and painful a journey, either
“ had his health continually, or was, by being
“ some-



J. Sturges del.

J. Landrew sculp.

CHATEAU DE LA ROCHEFORTCAULT.

Published as Specimens by T. Cadell & W. Davis, London.

“ sometime indisposed, soon brought to perfecter
“ health. I did say besides much more, there
“ could be few that did more rejoice at his
“ Majesty’s so honourable and fortunate ap-
“ proaching towards the Low Countries, than
“ did the King my master, who did repute all
“ his Majesty’s good successes to be as his own,
“ and as glad as of any that could happen to
“ himself; beseeching his Majesty to believe me
“ in this I added nothing of my own, but faith-
“ fully did say in Italian, word for word, that
“ the King’s Majesty had appointed me in
“ English; and said the King’s Majesty, even in
“ these years, did contend with his noble father
“ either in loving the Low Countries of Flanders,
“ or in desire to shew pleasure to his Majesty,
“ Lord of them. He did not suffer me to go
“ on, but with the least pause that I could make,
“ he did utter unto me in gentle words, that he
“ took the King his good brother’s letter in very
“ thankful part, and took his salutations, and
“ sending of me to him with such a friendly mes-
“ sage, as they did right well deserve; saying as
“ well as he could, (for he was newly rid of his
“ gout and fever, and therefore his nether lip was
“ in two places broken out, and he forced to keep
“ a green leaf within his mouth, at his tongue’s
“ end; a remedy, as I took it, against such his
“ dryness as in his talk did increase upon him,)

“ he neither had nor could forget the King’s
“ Majesty’s love, at sundry times shewn unto him,
“ nor deceive that trust in which at his death
“ he did put him, in recommending unto his
“ trust the King his son. He would not forget
“ the amity that so many years had lasted between
“ the realm of England and the house of Bur-
“ gundy. He trusted the King his good bro-
“ ther had, in these his young years, found
“ friendship, and no hurt at his hand, and that
“ he had seen a desire in him, perpetually to
“ preserve this antient amity; using this sen-
“ tence, That old amities which had been long
“ tried, and were found good, are to be made
“ much of, and this he spoke a little louder
“ than he did the rest, as though indeed he would
“ have me think that he did earnestly mean what
“ he said. And yet hath he a face that is as un-
“ wont to disclose any hid affection of his heart
“ as any face that I ever met withal in my life:
“ for there, all white colours, which in changing
“ themselves are wont in others to bring a man
“ certain word how his errand is liked or dis-
“ liked, have no place in his countenance; his
“ eyes only do bewray as much as can be picked
“ out of him. He maketh me oft think of Solo-
“ mon’s saying, *Heaven is high, the earth deep,*
“ *a King’s heart is unsearchable.* There is in him
“ almost nothing that speaketh besides his tongue;
“ and

“ and that at this time, by reason of his leaf, and
“ the forenefs of his lip, and his accustomed
“ softnefs in fpeaking, did but fo utter things to
“ be well underftood, without great care to be
“ given to his words, and yet he did fo ufe his
“ eyes, fo move his head, and order his coun-
“ tenance, as I might well perceive his great
“ defire was, that I fhould think all a good
“ deal better meant than he could fpeak it ;
“ and as I dare on fo weighty a matter, I do
“ furely think he meant the moft of what he
“ faid.”

This Prince faid one day to the Marquis
d'Aftorga, “ My nobility and my great men
“ plunder me, my men of letters inftroct me,
“ and my merchants enrich me.”

Being congratulated by one of his Minifters
on his victory at Pavia, and on having taken
Francis the Firft prifoner, he replied, “ Chrift-
“ ians ought only to rejoice at the victories they
“ gain over Infidels.”

Charles fummoned his Counfellors, to advife
with them refpecting his treatment of his Royal
Prifoner. The Bifhop of Ofma told his Sovereign,
“ Sire, you fhould treat your illuftrious Captive
“ as if he were your brother and your friend !

“ You

“ You should give him his liberty, without
“ annexing any other condition to it than that
“ of his becoming your Ally.” Charles did not,
however, follow the counsel of this worthy Pre-
late, but treated Francis rather as a Corsair would
have treated his slave, than as one King should
treat another.

He undertook his expedition against Algiers
in opposition to the advice of Andrea Doria,
who auguring no good from it, either to the
Prince or to his kingdom, Charles, in answer to
Doria, replied, “ You ought to be satisfied with
“ a life of seventy-two years : I ought to be sa-
“ tisfied with having been Emperor two-and-
“ twenty years : Come, then, if we must die,
“ let us die.”

He used to call a Prince's Ministers his specta-
cles : “ Yet,” added he, “ after all, the best way
“ is for a Prince to have good eyes of his own,
“ and to be able to do without them.”

Charles used to say of languages, “ *Autant de*
“ *langues qu'on sçait, autant de fois on est homme.*”
He had so little faith in Historians, that when he
had occasion to send for Sleidan's History, he
used to say, “ Bring me my liar.”

A Spanish

A Spanish Officer requesting permission to take up the body of Luther, and burn it as that of an heretic ; Charles replied, “ Let it remain quiet “ till the last day, and the final judgment of all “ things.” He used to say, that if the Clergy had been prudent, Luther had never disturbed them.

The person and manners of Charles are thus described in the very curious account of the Embassy of the illustrious Admiral de Coligny from the King of France (Henry the Second) to the Emperor, in 1556 :

“ Coligni leaves Paris with an immense train
“ of Frenchmen of rank and of consequence,
“ each having a large chain of gold round his
“ neck, making together with their attendants a
“ company of a thousand horsemen. They arrive
“ at Brussels on Lady-day 1556, and the next
“ morning they quit their several lodgings, and
“ muster themselves in the great court, before
“ the palace that was assigned for the place of
“ residence of Coligny.

“ Whilst the Admiral,” says the relator, who was a Frenchman, “ was finishing his dispatches,
“ the French, (whose dispositions, like the course
“ of the Heavens, are in perpetual motion,) not
“ being

“ being able to wait without doing something,
“ began to play at leap-frog ; which some of the
“ Flemish Gentlemen observing, and thinking it
“ good sport, they did the same ; but our people
“ beat them all to nothing at it, because it
“ belongs only to the French to do things with
“ a good grace—*car il n'appartient qu'aux Fran-*
“ *çois-seuls de faire les choses de bonne grace.*

“ About an hour afterwards, the Admiral
“ proceeded to the Royal Palace, the apartments
“ of which were decorated in a manner worthy
“ of so great a Prince as the Emperor. But we
“ observed one circumstance completely un-
“ worthy of the generosity of an Emperor.
“ The great hall of the Palace adjoining to the
“ Chapel was hung with very beautiful tapestry,
“ representing the captivity of our late illustrious
“ Sovereign Francis the First before Pavia. Our
“ people were much displeased at this mark of
“ contempt put upon our Nation, for an accident
“ that happened rather from the will of the
“ great God of Battles, than from any particular
“ merit in the Victor. This was noticed by
“ M. Brusquet, the buffoon of the Court of
“ France, who attended the Admiral on his
“ Embassy, and who was resolved to be even
“ with the King of Spain (Philip the Second)
“ at his Court, for this insolent and impertinent
“ beha-

“ behaviour towards his Nation. So the next
“ day, when Mass was celebrated in the Chapel
“ of the Palace by the Bishop of Arras, at
“ which the Emperor and his Court assisted, as
“ well as the Admiral and his suite, the Mass
“ over, at the instant that the King of Spain ap-
“ proached the Altar to swear to the observance
“ of the treaty concluded between himself and
“ the King of France, Brusquet and his valet
“ cried out with a loud voice, *Largeffe! Lar-*
“ *geffe!* and each of them having a large sack
“ of French crowns, threw them amongst the
“ people. The King, in astonishment that the
“ French should venture to make *Largeffe* in his
“ presence, turned towards the Admiral, who
“ knew as little of the matter as himself. At
“ last he discovered Brusquet and his valet, who
“ were playing the farce, whom he shewed to
“ the King. Philip, on seeing the confusion it
“ occasioned, (Men and Women, Lords and
“ Ladies, Churchmen and Soldiers, in stooping
“ to pick up the money thrown one upon
“ another, their cloaths torn, their caps falling
“ off,) was so pleased with the oddity of the
“ scene, that he was obliged to gain the Altar,
“ and hold by it, to prevent himself from falling
“ down in a fit of laughter. He was also so much
“ entertained with Brusquet’s frolick, that he de-
“ sired the Admiral to let him attend at dinner,
“ who,

“ who, after many buffooneries, played him another
“ other trick ; for as soon as the dinner was over,
“ with the permission of the King, who did not
“ know what he intended to do, Brusquet takes
“ the two ends of the table-cloth at the lower
“ end of the table, and throwing himself upon,
“ rolls himself all along it ; then takes the
“ other corners of the table-cloth in his mouth,
“ and wrapping himself up in, with every thing
“ that was upon it, runs off with the whole,
“ after having in a very grave manner made
“ his bow, and returned thanks to the King of
“ Spain.

“ On Easter-day ensuing, the Emperor, being
“ in his little palace in the Park at Bruffels, (to
“ which he had long retired to seclude himself
“ from the world, but who still meddled with
“ public business,) gave the Admiral an audience.
“ The Emperor was seated in an elbow-chair in
“ his bed-chamber, on account of his being ill
“ with the gout. His chair was covered with
“ black cloth ; having before him a small table,
“ covered likewise with black cloth ; his room
“ and the anti-chamber were hung in the same
“ manner. He was dressed in a close gown,
“ made of serge of Florence, divided above the
“ knee, his arms appearing through the sleeves ;
“ he had on a doublet of black shining German
“ cloth ;

“ cloth ; a cap of Mantua stuff, encircled with a
“ small silk hatband ; and a single ruff ; the
“ simplicity of his whole dress well suiting the
“ Emperor, who would in truth have been a
“ very great Prince, if he had possessed less
“ ambition.

“ The Admiral approaching the Emperor with
“ a reverence well worthy of the greatness of the
“ Prince, and of his own dignity of character,
“ (who had not an apprenticeship to serve in
“ these matters,) said to him, Sire, the most ar-
“ dent wish the Most Christian King, my Sove-
“ reign Lord, ever had, was, that it might please
“ God to bless his reign with perfect peace and
“ amity with all the Christian Princes his neigh-
“ bours. This blessing is begun with the truce
“ that has been already agreed upon between
“ your Majesties ; and which, if God pleases,
“ shall produce an indissoluble peace between
“ your Majesties, your Kingdoms, your States,
“ and your Subjects. It has then pleased my
“ Sovereign Lord to depute me to your Majesty,
“ to be present at the usual oath that it shall
“ please you to take for the observance of the
“ truce, as you will see by the letters which my
“ Sovereign has written to you, and which
“ I have the honour to present. The Emperor
“ replied, Sir Admiral, the King my good
“ brother

“ brother gives me a very ample proof of his true
“ and perfect friendship towards me, in doing me
“ the honour to write to me, and in making
“ choice of so worthy a Minister as yourself, to
“ whom I give a most hearty welcome, for being
“ the bearer of your Sovereign’s letter.

“ Having received the letter, the Emperor
“ could not open it immediately, because it was
“ more carefully and more closely sealed than
“ common letters (as is the custom when Kings
“ in their greatness write to each other). On
“ observing the trouble that this gave him, the
“ Bishop of Arras advanced from behind his chair
“ to assist him, when the Emperor said, Ho !
“ M. d’Arras *, do you think to deprive me of
“ paying that respect which I am bound to pay
“ to the King my good brother ? I cannot per-
“ mit any one to open his letter but myself.
“ Then attempting to open it, he turned with a
“ pleasant smile to the Admiral, and said, What
“ will you say of me, Sir Admiral ? Am not I a
“ fine Cavalier to tilt and to break a lance ? I
“ who, you see, am hardly strong enough to
“ open a letter ? He then gave the letter to
“ the Bishop of Arras, and told him to read it.

* Nicholas Perrot, afterwards Cardinal de Granvelle.

“ The Bishop having read the letter, the
“ Emperor entered into common and familiar
“ chat with the Admiral, and asked him, How
“ does the King my good brother do? Very well,
“ Sire, replied the Admiral. How glad I am
“ of it! returned the Emperor: You cannot
“ imagine how that rejoices my heart, and not
“ without reason, I assure you; for I hold it a
“ great honour to be descended, by the Mother’s
“ side, from that Fleur de Lys which bears and
“ sustains the most distinguished Crown in the
“ world. But I have been often told, that the
“ King is becoming gray; he is still however
“ very young. It is only three days ago, as one
“ may say, that he was in Spain quite a child,
“ without either hair or beard. The Admiral,
“ willing to favour his Sovereign, said, Sire, to
“ be sure his Majesty has three or four white
“ hairs; and so have many others that are much
“ younger than himself. Ho, Sir Admiral, do
“ not wonder at that, it is a mere nothing! I
“ have been asking you about my brother, now
“ I will tell you something respecting myself.
“ Nearly of my brother’s age, coming from
“ Goletta, and landing at Naples, (Sir Admiral,
“ you know the elegance of that city, and
“ the beauty and the politeness of the Ladies of
“ it: I am a man; I was desirous to gain their
“ favour, as well as another,) the day after

“ my arrival I sent for my barber to dress
“ my hair, to shave, and to perfume me. He
“ gave me a looking-glass. I look at myself in it,
“ and see in it what I have mentioned of my good
“ brother. Confounded and astonished, I ask,
“ What is all this? My barber tells me, that it
“ is only two or three white hairs (there were
“ above a dozen though). Take out those white
“ hairs, say I to my barber, and be sure you do
“ not leave one behind. This he did, and what
“ do you think was the consequence (addressing
“ himself to the Gentleman of the Embassy)?
“ A little while afterwards, looking at myself in
“ the glass, I found, that for one white hair which
“ he took out, I had three in its stead; and if I
“ had taken *them* out, in a very short time,
“ I should have been as white as a Swan.

“ Afterwards, the Emperor asked after the
“ Constable*, whom he praised very much, as a
“ good and a useful servant to his Sovereign. He
“ asked after Madame de Valentinois likewise,
“ and no other person; for he knew that these
“ two alone were in possession of all the favour
“ and authority of the kingdom. Then as the
“ Admiral was taking leave, and before his train
“ were down stairs, the Emperor caused all

* M. de Montmorenci.

“ the windows of his room to be opened that
 “ overlooked the Park, by which we were to
 “ return to our respective lodgings ; and shewed
 “ himself at them, that we might all see him.
 “ For a few days before he had been so ill,
 “ that it was given out in Bruffels that he was
 “ dead.”

*Le Voyage de M. l'Amiral devers l'Empereur
 et le Roi Philippe pour la Ratification de la
 Treve, l'An. 1556.*

Charles was installed a Knight of the Garter,
 at Windsor, in 1522. “ The Marquis Dorset,”
 says Lord Herbert, “ was sent to Calais, and
 “ Cardinal Wolsey to Dover, whither, upon the
 “ 26th of May 1522, the Emperor arrived.
 “ From hence the King (Henry the Eighth)
 “ conducted him to Greenwich, where the Queen
 “ Catharine, his aunt, with much joy attended
 “ him. Here again, the King, riding in great
 “ pomp through London, conducted him to his
 “ lodgings at Blackfriars : his train being placed
 “ in the new beautiful palace of Bridewell. To
 “ relate the jufts and solemnities on this occasion,
 “ or to tell how often Dukes, Earls, and Lords
 “ gave water to the Cardinal at an high Mass at
 “ St. Paul's, (where the Princes were on the
 “ Sunday,) is not my intention. Only, for the
 “ rarity, I cannot omit, that on June 19, the

“ Emperor wearing the robes of the Order, and
“ sitting in his stall at Windsor, accompanied
“ the other Knights in all the ceremonies and
“ rites usual at that time; which being done,
“ both he and the Emperor received the Sacra-
“ ment together, and swore upon the Holy
“ Evangelists to observe the league * concluded
“ between them.

“ Charles having dispatched his business in
“ England, and commanded his fleet, consisting
“ of 180 sail, to meet him at Southampton, is
“ accompanied by our King to Winchester.”

Soon after his abdication, he desired Father Johanne de Regla to be his Confessor. The good Father some time refused. Charles said to him, “ Holy Father, do not be alarmed
“ at having the care of the conscience of an
“ Emperor, which, for this last year past, five
“ Doctors of canon law and of divinity have
“ undertaken to relieve.”

* “ One of the Articles of the Treaty is curious: it
“ ordains, that both Princes appearing before the Cardinal
“ of York as Judge, in what place he should chuse, shall
“ voluntarily submit to his jurisdiction, as Legate, and con-
“ fessing themselves to be bound to observe this treaty, shall
“ require the said Legate to pronounce the sentence of ex-
“ communication against them, if they violate the articles
“ thereof.”—LORD HERBERT.

In

In his retirement at St. Juste, he amused himself with making collections of clocks and watches, and in observing their different motions; and used to observe with a sigh, how ill he had spent his time in endeavouring to make all men think alike in religious matters, when he had never been able to make two watches go perfectly together.

His habit of teasing mankind still appeared to have followed him into the Convent. He was once extremely sollicitous to awake a young Monk to go to matins at a very early hour; the Monk, scarcely roused by all his efforts, said to him with some spleen, “Is it not enough for
“ your Majesty to have disturbed the peace of
“ the universe, but must you also break in upon
“ the repose of a poor insignificant Monk?” One may apply to Charles what some person said to Catherine de Medicis, when she talked of retiring from the noise and bustle of the world,
“ That, Madam, I think you will never do :
“ *le repos est le plus grand ennemi de votre vie.*”

According to St. Real, the Emperor was applied to by two women of fashion, at Brussels, to settle the point of precedency between them, the dispute respecting which had been carried to such a height, that the ladies had given each other very hard

words, and their servants had come to blows before the portico of the church of St. Gudule in that city. Charles, after affecting to hear with a most minute attention what each lady had to say in favour of her own rank, decided that the greatest simpleton of the two should have the *pas*. In consequence of this judgment, whenever the ladies met, they were prodigiously civil to each other, and were peculiarly anxious to give to each other that precedence which each had arrogated to herself.

As the Emperor was one day sitting to Titian, the painter's pencil fell out of his hands. Charles graciously picked it up, and said very courteously to Titian, who was making his apologies, "The pencil of Apelles well deserves to be picked up by Cæsar."

Roger Ascham, in a letter dated Augsburgh, 20 Jan. 1551, thus describes the Emperor: "I have seen the Emperor twice; first, sick in his Privy Chamber, at our first coming. He looked somewhat like the Parson of Eparstone. He had on a gown of black taffety, and a furred night-cap on his head, Dutch-like, having a seam over the crown, like a ball of worsted. I stood hard by the Emperor's table. He had four courses. He had sod beef, roast mutton, baked hare. These be no service in England. The

“ The Emperour hath a good face, a constant
 “ look. He fed well of a capon. I have had a
 “ better from mine hostess Barnes many times in
 “ my chamber. He and Ferdinando * eat together
 “ very handsomely, carving themselves where
 “ they list, without any curiosity. The Emperour
 “ drank the best that I ever saw. He had his
 “ head in the glass five times as long as any of
 “ us, and never drank less than a good quart at
 “ once of Rhenish wine. His Chapel sung
 “ wonderfully cunningly all the dinner-while.”

Ponz thus describes the Convent into which Charles retired :

“ The Convent and Church of Juste are
 “ particularly magnificent, and rendered still
 “ more so by containing the remains of Charles
 “ the Fifth.

“ The great Altar consists of four columns of
 “ the Corinthian order, in the middle of which is
 “ a picture, a copy of the celebrated picture
 “ known by the name of Titian’s Glory, the
 “ original of which is to be seen at this day in
 “ the Escorial. This picture was painted by
 “ order of Charles, and placed over the effigy on
 “ his tomb. In the peristyle of the altar are to

* King of the Romans, brother to Charles.

“ be seen the Imperial arms, placed there, it is
“ supposed, by order of Philip the Third. The
“ altar was made under the direction of Juan
“ Gomez de Mora. There are four statues
“ placed about it, representing Prudence, Justice,
“ Fortitude, and Temperance.

“ In a cavity beneath the altar is placed a case
“ of wood, in which was deposited the coffin
“ containing the body of the Emperor before it
“ was conveyed to the Escorial. The architecture
“ and decorations of the altar, with the relicks
“ placed about it, are in good style, but there are
“ some defective appendages which are of modern
“ introduction.

“ The architecture of the Convent and of the
“ principal cloysters of Juste is of tolerable work-
“ manship; the Gothic style, however, is ob-
“ served in one of the lesser cloysters, which
“ shew the original state of its architecture.

“ Near this house are the five apartments which
“ served for the mansion of the Emperor. I be-
“ lieve they were but five in number, and surely
“ five apartments could not excite the envy of the
“ most Stoical Philosopher. What noble re-
“ flections, what sublime harangues have been
“ excited by the memory of this great Prince !

“ who

“ who voluntarily relinquished and abdicated
“ from one of the greatest and most glorious
“ Empires in the universe toward the end of his
“ days, which happened on the 21st of September
“ ber 1558.

“ On the outside of the Convent his arms are
“ seen, and beneath are these words :

“ In this holy house dedicated to St. Jerome
“ the Just, retired and finished his life, enjoying
“ all the comforts of our holy religion, the Em-
“ peror Charles the Fifth, the Defender of the
“ Faith and the Preserver of Justice, the Most
“ Christian and Invincible King of Spain, who
“ died the 21st of September 1558.”

Charles, while he was in possession of his regal dignity, thought so slightly of it, that when one day, in passing through a village in Spain, he met a peasant who was dressed with a tin crown upon his head, and a spit in his hand for a truncheon, as the Easter King, (according to the custom of that great festival in Spain,) who told the Emperor that he should take off his hat to him : “ My good friend,” replied the Prince, “ I wish you joy of your new office ; you will find it a very troublesome one, I can assure you.”

GUILLAUME DE CROY, SEIGNEUR DE
CHEVRES.

THIS Flemish Nobleman, who, from his sagacity, his knowledge, and his temper, was called *Le Sage*, or the Prudent, was made Governor to the Emperor Charles the Fifth when he was very young, and managed his education with great skill and dexterity. De Croy was peculiarly anxious that his royal pupil should be well acquainted with history, (a very necessary study for Princes and Ministers!) and though he entrusted the other branches of his education to other persons, as Doctor Adrian, who was afterwards the Pope of that name, he read history himself with his pupil, and used to draw him on to make observations upon what he found in that great volume of human nature. He particularly directed his attention to the history of his own country and of his own ancestors, and used to lead his Royal Scholar to make observations upon their conduct, and upon the consequences of it no less to themselves than to their country.

Charles was a youth of a very active disposition, and was almost always in motion. His father, the Emperor Maximilian, was very anxious to
have

have his portrait to put up in the Gallery of Vienna. The young Prince being an extremely impatient sitter to the painters, no good likeness was taken of him: at last De Croy thought of this expedient:—As soon as Charles was fairly seated, and the painter had begun his work, he caused the chair to be surrounded by four men with naked swords, the points aimed at the breast of the Prince, till the painter had succeeded to his wish.

By way of accustoming Charles to business, De Croy accompanied him to Council, and used to call upon him for his opinion upon matters that were there agitated. Charles thus educated came to the Imperial dignity sufficiently well acquainted with the subjects over whom he was to reign, and whose well-being perhaps but too much depends upon the ignorance or wisdom of the Prince who governs them.

De Croy was blamed by some of his contemporaries for not having had his pupil sufficiently instructed in the Latin language. This imputation would seem to be ill founded, as it is well known that Sleidan upon the Four Monarchies in Latin was a work which Charles read very much; and that in his retirement in the Monastery of St. Juste,
St. Ber-

St. Bernard, one of the Latin Fathers, was also a favourite book with him. A curious account of the education of this Prince is to be met with in a very elegant little work written by Varillas, and intitled, “*La Pratique de l’Education des Princes*, “*par M. VARILLAS.*” Paris, 1684, 4to.

CARDINAL XIMENES.

THE Life of this extraordinary person has been compiled by two French Writers of elegance ; the celebrated Flechier, and M. Marfolier. The first has chiefly regarded him as a saint, the other as a politician. He indeed united both characters in himself. Under the purple robe of the Cardinal he wore his old habit of the Order of St. Francis with a hair shirt, and in the midst of all his ministerial splendour contented himself with a bed of straw and one frugal meal. Nor had the establishments he formed for his country less of purity of intention than of acuteness of design. He began his splendid career of life as Confessor to Queen Isabella of Spain, and was soon afterwards appointed Reformer-General of the Religious Orders of Spain ; a situation for which
his

his own habits of self-denial, and the inflexibility of his character, eminently suited him*.

Soon after his appointment to be Prime Minister of Spain, the troops revolted for want of pay; and as Ximenes was haranguing them in hopes to bring them to a better disposition of mind, one of the foldiers cried out, "Give us our pay, and no more speeches." Ximenes, without the least emotion, turning to the place from whence the voice came, found out the speaker, had him hung upon the spot, and then went on with his harangue.

Ximenes disgusted the Nobility of Spain more perhaps by his speeches than by his actions. "With my girdle of St. Francis," he used to say, "I will bring every great man to his duty; and with my sandals I will stamp upon the insolence of the Nobility." The Grandees murmured openly against his power; and a party of them

* The General of the Cordeliers came from Rome on purpose to confer with Isabella on the subject of the reform of his Order, and to give her an ill impression of Ximenes. He behaved to the Queen in so insolent a manner, that she found herself under the necessity to say to him, "Recollect, Sir, who you are, and to whom you speak."—"Yes, Madam," replied the insolent Monk, "I know that I am speaking to Isabella, Queen of Spain, who, like myself, is merely dust and ashes."

waited

waited upon him one day at his palace to know by what right he governed the kingdom. “ By
“ virtue of the power that was given to me
“ by the will of my late Sovereign Ferdinand,
“ and which has been confirmed to me by his
“ successor Charles the Fifth.”—“ But Ferdi-
“ nand,” retorted they, “ being only the admi-
“ nistrator of the kingdom, had not the power of
“ appointing a Regent. The Queen alone has
“ that power.”—“ Well, then,” said Ximenes,
retreating with them into a balcony, from whence
a battery of cannon was discovered, which was at
that moment thundering a most furious discharge,
“ behold the power with which I have governed,
“ and with which I intend to govern ;” and on
the instant every complaint ceased.

He used occasionally to say, “ When a man is
“ in power, and has nothing to reproach himself
“ with, the wisest way is to permit the people to
“ enjoy the wretched consolation of avenging
“ their wrongs by their speeches*.”

At the siege of Oran in Africa, the Cardinal
himself led the Spanish troops to the breach,

* The late King of Prussia being asked one day why he
permitted so many libels to be printed against him, said,
“ Myself and my subjects are come to a composition : I do
“ as I please, and they write as they please.”

mounted on a charger, dressed in his pontifical robes, and preceded by a monk on horseback, who bore his archiepiscopal cross. "Go on, go on, my children," exclaimed he to the soldiers; "I am at your head. A Priest should think it an honour to expose his life for his religion. I have an example in my predecessors in the archbishoprick of Toledo. Go on to victory." When his victorious troops took possession of the town, "Not unto us, not unto us, O Lord!" exclaimed he, "but unto thy name be the praise and the power given." He burst into tears on seeing the number of the dead that were lying on the ground, and was heard to say to himself, "They were indeed infidels, but they might have become Christians! By their death, they have deprived me of the principal advantage of the victory we have gained over them."

Ximenes died in 1517, at the age of eighty-two, of chagrin at being removed from the dignity of Prime Minister by Charles the Fifth, who, being born in Flanders, was desirous that a native of that country should possess it.

The Cardinal on his death-bed, and on the point of receiving the last sacraments, declared, "I have no cause to afflict myself that I have ever
" done

“ done an injury or injustice to any one during the
“ whole course of my administration, and I indeed
“ have all the reason in the world to believe that
“ I have never suffered any occasion to have
“ been lost in which I could afford my assistance
“ to any one that asked it. With respect to
“ the revenues which as an ecclesiastic I have
“ possessed, and of which I am now about to
“ give an account to God, I most firmly and
“ solemnly protest, that I have never diverted
“ from its proper destination a single crown-piece
“ of them to the advantage of myself and of my
“ relations.”

Ximenes had the singular merit of permitting the citizens of the different towns in Spain to bear arms in the service of their country. This regulation corrected in some degree the insolence of the Nobility, and saved from the horrors of war the peasants and the cultivators of land. He instituted an establishment, from which that of St. Cyr was imitated by Madame de Maintenon, for the education and support of the daughters of the indigent Nobility. He gave away immense sums in alms; and indeed, his whole views seem to have been directed to the good of that people whom he governed. He first caused to be published an edition of the Polyglot Bible in four languages, which has since served as a
model

model to other editions of it. Flechier says of him, "As dexterous as Ferdinand himself in the art of governing mankind, he infinitely surpassed him in the qualities of the heart: noble, magnificent, generous, the protector of innocence, of virtue, and of merit, he conceived and executed no plans but those which were of use to mankind. Yet, as every thing human must bear some alloy, his excellent qualities were occasionally tarnished by severity, by obstinacy, and by ambition. Of his merit, perhaps, no greater testimony can be given, than that his sovereign Ferdinand, who hated him in his heart, at his death appointed him Regent of his kingdom*."

CARDINAL ALEXANDER FARNESE

was one of the greatest ornaments of the sixteenth century. He was made Cardinal at the age of fourteen, his uncle being Pope. Charles

* Ferdinand once wrote to Novara, who commanded the expedition against Oran under the Cardinal, "Hinder our good man from coming over to Spain very soon. We must make all the use we can of his person and of his money."

the Fifth, an excellent appreciator of merit, said of him, “ that nothing could be conceived more
 “ august than the Sacred College, were it entirely
 “ composed of Alexander Farneses.”

The Cardinal had frequently this saying in his mouth, “ That nothing was more contemptible
 “ than a foldier without courage, except an eccle-
 “ siastic without learning.”

ANNIBAL CARACCI.

It is said of this great Painter, that when the conversation in which he was engaged referred to any thing that could be made an object of delineation, he used to take out his pencil and draw it; giving as a reason, that as Poets paint by words, so Painters should speak by their pencils.

Annibal was so impressed with the idea of the necessity of correct design to an artist, that it was a favourite saying of his, “ Give me a good out-
 “ line, and you may fill up the middle as you
 “ please.” Annibal is supposed to have died of vexation, at the age of forty-nine, on receiving from the Cardinal Farnese one hundred and fifty
 pounds

pounds only for that stupendous effort of art, the Gallery at Rome which bears the Cardinal's name, and which took him up eight years to finish; thus immortalizing at once the detestable avarice of his employer, and his own transcendent genius. The following inscription was thrown into his grave:

*Quod poteras hominum vivos effingere vultus
Annibal, heu citò mors inceda te rapuit.
Finxisses utinam te, mors decepta sepulchro
Crederet effigiem, vivus & ipse fores.*

Death envied, Annibal! thy wond'rous art,
Life to each human visage to impart;
Hadst thou thyself thy likeness but pourtray'd,
The Fates themselves a kind mistake had made;
Had merely plac'd thy semblance in the grave,
And powers like thine, for once, been known to save.

AGOSTINO CARACCI

was the scholar and the man of letters of that distinguished family in art whose name he bore.

His poetical advice to a young Student in Painting may be thus translated:

Whoe'er in painting wishes to excel,
 The chaste design of Rome should study well;
 His light and shade by those of Venice rule;
 His colours take from the Lombardian School;
 With Titian's nature and his truth combine
 Fam'd Buonaroti's grand and awful line;
 Raphael's exact proportions keep in view,
 Correggio's pure and perfect style pursue;
 Adopt Tibaldi's splendid ornament,
 With learned Primaticcio invent;
 Then o'er the whole, with nice discernment, place
 Some chosen traits from Parmegiano's grace.

BENVENUTO CELLINI.

THE vanity of mankind often makes them
 imagine that they possess something peculiar to
 themselves, and unknown to other less favoured
 mortals. Lord Herbert of Cherbury fancied
 that the emanations of his body were highly per-
 fumed. The celebrated sculptor Cellini supposed
 that he had about his person an irradiation of a
 very extraordinary kind:

"From the very moment," says he, in the
 very entertaining Life written by himself, "that
 "I beheld this phenomenon, (a dream which he
 "supposed to be something supernatural,) there
 "appeared

“ appeared—strange to relate!—a resplendent
“ light over my head, which has displayed itself
“ conspicuously to all to whom I have thought
“ proper to shew it; but they are very few.
“ This shining light is to be seen in the morning
“ over my shadow till two o’clock in the after-
“ noon, and it appears to the greatest advantage
“ when the grass is moist with dew: it is like-
“ wise visible in the evening at sun-set. This
“ phenomenon I took notice of when I was at
“ Paris, because the air is exceedingly clear in
“ that climate, so that I could distinguish it there
“ much plainer than in Italy, where the mists
“ are much more frequent: but I can see it even
“ there, and shew it to others, though not to
“ so much advantage as in France.”

The hypochondriacal disorder is supposed to be a complaint peculiar to Englishmen, and hardly ever seen to advantage unless amidst the fogs and damps of our humid climate. Cellini, however, in his Life, describes an instance of it in the person of the Constable of the Castle of St. Angelo, which mocks any thing that Cheyne or Mandeville have ever recorded.

“ The Constable,” says he, “ had annually
“ a certain periodical disorder; and when the fit
“ came upon him, he was talkative to an excess.

“ Every year he had some different whim. One
 “ time he conceited himself metamorphosed into
 “ a pitcher of oil ; another time he thought him-
 “ self a frog, and began to leap like that animal ;
 “ another time he imagined that he was dead,
 “ and it was found necessary to humour his ima-
 “ gination by making a sham burying ; some-
 “ times he fancied himself a bat, and when he
 “ went a walking, he would make such noises as
 “ bats make, and he used strange gestures with
 “ his body, as if he were going to fly.”

ANTONIO GUEVARA

was wont to say, “ that Heaven would be filled
 “ with those that had done good works, and
 “ Hell with those that had intended to do them.”

CAMERARIUS

had this saying, “ *Dei sapientia et hominum stul-*
 “ *titia mundum gubernant. Ars politica,*” added
 he, “ *non est ars tam regendi quàm fallendi homi-*
 “ *nes.*” The politics, no doubt, to which he
 applied

applied his censure, was the tortuous shifting policy of modern times; and not that noble art which renders mankind wise, good, and happy.

PHILIPPO STROZZI,

with some other of the principal citizens of Florence, conspired against the tyranny of the House of Medicis. He was taken prisoner in the attempt, and put to the torture to discover his accomplices. He bore the pains of the rack with great fortitude, nor could his enemies extort from him the smallest word that could inculcate any of his friends. On being threatened a second time with the torture, he resolved to destroy himself; and having discovered in the corner of the dungeon in which he was confined, a sword that one of the soldiers who guarded the prison had left there through carelessness, he drew blood from himself with it, and wrote upon the walls of his cell, from Virgil,

Exoriare aliquis nostris ex ossibus ultor :

Rise an avenger of my sad remains ;

I mock at death and triumph in my pains.

He afterwards stabbed himself.

Strozzi was a merchant : and when some person, by way of paying court to him, called him by the name of Messire, in the true spirit of a Republican he answered, “ I am neither a lawyer
 “ nor a military man ; but Philip the son of a
 “ merchant. If you wish to preserve my friendship
 “ then, call me by my real name, and do
 “ not offend me by adding titles to it to which
 “ I have no claim. The first offence I attribute
 “ to ignorance ; but, if it happen a second time,
 “ I shall attribute it to a desire to affront me.”

M. Requier has published a Life of Strozzi in French, with this title : “ The Life of Philip
 “ Strozzi, the first Merchant of Florence and
 “ of all Italy, under the Reigns of Charles the
 “ Fifth, of Francis the First, Chief of his House,
 “ the rival of that of the Medici under the
 “ Sovereignty of Duke Alexander. Translated
 “ from the Italian of Lorenzo the Brother of
 “ Strozzi.”

BARTHELEMI DE LAS CASAS,

BISHOP OF CHIAPA.

THIS exemplary Prelate, on his first taking up the Ecclesiastical life, had a Curacy in Spain,
 which

which he quitted, to go to America, to convert to the Christian Religion the inhabitants of that lately-discovered country. Las Casas, however, found his mission more extensive and more dangerous than he had imagined; for he discovered, that those whom he went to convert were oppressed and persecuted with every species of cruelty by their Governors. Against these he exerted his eloquence with great humanity and bravery; and, finding his arguments had no weight with the brutal Spaniards, he took the noble resolution to return to Spain, to plead the cause of his innocent and ill-treated flock before the Emperor Charles the Fifth in person. He performed this kind office with such good effect, that the Emperor, overcome by the forcible representations he made, and the powerful pictures he drew of the cruelty of the Spaniards in America, made several regulations to endeavour to prevent them in future. These regulations were not, however, observed very strictly, and pillage and barbarity still prevailed amidst the poor defenceless Indians, which received some sanction and encouragement from a book printed at Rome, but proscribed in Spain, written by Sepulveda, a celebrated theologian of the Church of Rome, who pretended in his work to justify all the cruelties that had been exercised against the Indians, by those which had been practised
against

against the people of Canaan by the Jews. Las Cafas, now become Bishop of Chiapa in Peru, refuted the book of this prostituted Divine, in a work intitled "The Destruction of the Indians;" in which, perhaps, there may be something of exaggeration, but which will be readily forgiven by those who know how to appreciate purity of intention and those strong feelings which the sight of barbarity and cruelty are sure to excite in a generous and an ardent mind*. The Empe-

* "Let the reader," says Mr. Bryan Edwards, very sensibly, "judge of Las Cafas from the following narrative, in which his falsehood (if the story were false) could have been easily detected:—I once beheld four or five principal Indians roasted alive at a slow fire; and, as the miserable victims poured forth dreadful screams, which disturbed the Commanding Officer in his afternoon slumbers, he sent word that they should be strangled; but the Officer on Guard (I know his name and I know his relations in Seville) would not suffer it, but causing their mouths to be gagged, that their cries might not be heard, he stirred up the fire with his own hands, and roasted them deliberately till they all expired. I saw it myself. After reading accounts like these," adds the humane and eloquent Historian of the West Indies, "who can help forming an indignant wish, that the hand of Heaven, by some miraculous interposition, had swept these European Tyrants from the face of the Earth; who, like so many beasts of prey, roamed round the world, only to desolate and to destroy, and, more remorseless than the fiercest savage, thirsted for human blood, without having the impulse of natural appetite to plead in their defence."—*History of the West Indies*, page 88. Vol. i.

tor appointed his Confessor, Dominico Soto, to arbitrate between these different representations, and to give him his opinion in writing ; but on this it does not appear that Charles ever decided. The Indians were still oppressed. The good Bishop, after having made himself respected in America by his virtues and his zeal for the interests of those who were committed to his care for thirty years, returned in 1551 to Spain. In his zeal to serve the Americans, he appears to have laid aside his notions of humanity respecting the Negroes, whom he wished to have enslaved and employed in the Spanish Colonies in the West Indies, instead of the Americans ; so apt are the best minds to be prejudiced, when they attend merely to one part of a subject.

Las Casas died at the age of ninety-two, in Spain, having resigned his Bishopric, and having made in Peru several establishments for his Order, that of St. Dominic. The Bishop wrote a treatise in Latin, now very scarce, on this singular question, which would in his time perhaps have suffered discussion : “ If Sovereigns
“ can in conscience, by any right, alienate from
“ the dominion of their crown their citizens and
“ their subjects, and put them under the power
“ of any private Lord ? ”

Contemporary writers mention the excessive and unnecessary cruelty of the Spaniards to the Indians, in a manner not less to be suspected of exaggeration, than that of the good Bishop of Chiapa, had they not been eye-witnesses of them. Peter Martyr relates, that it was a practice frequent amongst the Spaniards at Hispaniola, to murder the natives of that Island out of pure sport, as if to keep their hands in.

And even Orvieta adds, that in 1553, only forty-three years posterior to the discovery of Hispaniola, and when himself was on the spot, there were not left alive in that island five hundred of the original Natives old and young; for he adds, that all the other Indians at that time there had been forced or decoyed into slavery from the neighbouring Islands. "Las Casas," says Mr. Edwards, "it is true, when he speaks of numbers in the gross, certainly overrates the original inhabitants; but it does not appear that he meant to deceive; nor is there just reason to suspect his veracity when he treats of matters susceptible of precision, more especially in circumstances of which he declares himself to have been an eye-witness."

JOHN OF LEYDEN,

whose real name was Becold, and who was a taylor, associated himself with a baker of the name of Mathefon, and they became, in 1534, the heads of the sect of the Anabaptists of Germany. The baker changed his name to that of Moses, and dispatched twelve of his followers, whom he called his Twelve Apostles, to establish a New Jerusalem. They seized upon the city of Munster, in which they exercised the most atrocious outrages and cruelties. The Magistrates however, in making some overtures to them, killed Mathefon, and John of Leyden became the sole Chief of the association, which he soon made a monarchical one, and put down the authority of the Twelve Apostles. In consequence of a supposed revelation one of his followers had from Heaven, he declared himself King John of Leyden; however, uniting in himself the characters of King, Priest, and Prophet, he established polygamy, and took to himself *seventeen wives*. The new King's insignia were a Bible carried on one side of him, and on the other a sword. He had a throne erected for him in the middle of the market-place, where he used to hear and decide causes. He gave occasionally civic feasts and entertainments in common, like those of the Spartans,

tans, in which the King, and the Queen, and the great Officers of the Crown, waited upon the populace. These common repasts were succeeded by civic dances, after which the Monarch mounted his throne and made a speech. One of his edicts ends thus : “ Let, then, every one learn
“ his duty, and let one and all observe our
“ laws : transgressors shall be most severely
“ punished.”

During the siege of Munster by its Bishop and the neighbouring Princes, one of King Becold's wives, she who alone had the name of Queen, having ventured to make some remonstrances to the Sovereign upon the wretched situation of many of his poor besieged subjects, who were dying of hunger while their Sovereign was abundantly supplied with every thing, he ordered her head to be cut off, and made his followers sing and dance round her bleeding body. Becold's reign, did not, however, last long. His city was taken by storm in 1536, and himself made prisoner, and carried about in a cage from town to town for some time, as a warning and an example to others.

He was executed at last under the most excruciating tortures, in the midst of that city which had been the scene of his villanies and atrocities.

PETER THE GREAT,

EMPEROR OF RUSSIA.

[1696—1725.]

WHEN this Sovereign was told of the savage and ungovernable behaviour of Charles the Twelfth at Bender, he said, “ Since he has been ungrateful, “ I see that God has forsaken him.”

Peter made a law in 1722, that if any Nobleman beat or ill-treated his slaves, he should be looked upon as an insane man, and a guardian should be appointed to take care of his person and estate.

He had one day struck his chief gardener without any reason. The gardener, a man of great sensibility, was so afflicted at it, that he took to his bed immediately, and died in a few days. Peter, hearing of this, exclaimed with tears in his eyes, “ Alas! I have civilized my “ own subjects, I have conquered other nations, “ yet I have not been able to civilize or to “ conquer myself.

“ ———*Sapiens sibi qui imperiosus !*”

After

After his defeat at Pruth, Peter shut himself up in his tent, and forbade any one under pain of death to approach him. Catherine, however, ventured to disobey his orders, and brought to him the heads of a treaty between him and the enemy. She prevailed upon him to sign it, and he ever afterwards with gratitude owned that he owed his life and honour, and the safety of his empire, to the exertions of his illustrious Consort.

Peter sent many young men to travel into foreign countries, for their improvement in languages and in arts. If they returned without having made the progress that might naturally have been expected from them, he put them into the menial offices of his palace, as scullions, fire-lighters, &c. and occasionally made buffoons of them, in revenge for their idleness and neglect in not well employing the talents committed to their care.

He visited France in 1717; and on quitting that country, in which he had been treated with the greatest attention and respect, observed with apparent regret, that it was hastening toward its ruin by the extreme luxury which prevailed in it.

This energetic Monarch took all the pains and used all the means possible to become intimately

7

acquainted

acquainted with every thing proper for a man who ruled a great and uncivilized Empire to know. He entered himself into the detail of all the arts useful to mankind. That of ship-building seems to have been his favourite study. To acquire a knowledge in this very useful art for a great and commercial Empire, he worked as a common ship-carpenter in the docks of Amsterdam, and came over to England, where he was received with great kindness and hospitality by William the Third, who procured for his residence the house of Mr. John Evelyn, the learned and ingenious author of "*Sylva*," called Say's Court*, near the yard of Deptford, and appointed the Duke of Leeds to attend him. One day, after he had visited the magnificent Hospital of Greenwich, he went to St. James's Palace to dine with King William: that Prince asked him how he liked Greenwich Hospital? "Extremely well," "Sir," replied the Czar; "and if I were permitted to advise your Majesty, I should recommend to you to remove your Court thither, and convert your palace into an hospital." Peter expressed great satisfaction to

* Say's Court was famous for the extremely thick and high holly hedges that were in the gardens. There is a tradition in the family, that Peter used occasionally to have himself trundled through them in a wheel-barrow. Mr. Evelyn himself, in "*Sylva*," seems to hint at this.

King William on the general appearance of his metropolis. "But Sir," said he, "I am above all things pleased with the simplicity, meekness, and modesty that prevail in the dress of the richest nation of Europe." Peter often mentioned to the English Noblemen and Gentlemen who attended him, that he purposed to make a second journey to England, as he found in that country so great a number of instructive objects.

In his Majesty's old Library in the Green Park there is a portrait of this great Prince by Sir Godfrey Kneller; it corresponds exactly to the following description of Peter's person, as given by that instructive traveller, Mr. Bell, of Auchtermoney: "His Majesty's person was graceful, tall, and well made; he was very plain in his apparel; he generally wore an English drab-coloured frock, never appearing in a dress-suit of cloaths, unless on great festivals and holidays, on which occasions he was sometimes dressed in laced cloaths, of which fort he was not owner of above three or four suits. When he was dressed he wore the Order of St. Andrew; at other times he had no badge or mark of any Order on his person. When he went about the town by land, he always made use of an open two-wheeled
" chaise,

“ chaise, attended by two soldiers or grooms,
“ who rode before, and a page, who sometimes
“ stood behind the chaise, and often sat in it with
“ his Majesty, and drove him. He rose even in
“ the winter-time before four o’clock, and was
“ often in his cabinet by three, when two private
“ secretaries and certain clerks were in constant
“ attendance.”

Peter seems to have loved his subjects with the attention of a friend, as well as with the affection of a father. He was anxious for their pleasure and amusement, as well as for their improvement. He came one day to the Gardens of Petersburgh, called Catherine’s Gardens, in honour of the Empress, which he had laid out himself, and on finding no person walking in them, he asked the reason; one of the centinels answered, “Sire, it is
“ because we have suffered no one to enter.”—
“And pray, blockhead,” replied the Czar, angrily, “what wise-acre has given you these
“ orders?”—“Our Officers, Sire,” returned the centinel. “What a pack of fools!” said the munificent Emperor; “could these people ima-
“ gine that I had made so vast a walk, and at so
“ much expence too, for myself alone, and not
“ for the advantage of the public?” The Czar, on being invited by one of his Nobles to a hunting party, which was to terminate with the
O 2 hunting

hunting of the wild boar, replied, " Hunt, Sir,
" as much as you please, and make war on wild
" beasts ; for my part, I cannot amuse myself in
" that manner whilst I have enemies to encounter
" abroad, and refractory subjects to bring into
" order at home."

Peter the Great knew no game of cards except a common Dutch game, at which he played occasionally amongst his Officers military and naval ; and he restricted the stake to a small sum, and made an edict, which declared that he who lost more than that sum was under no obligation to pay. Of persons who were fond of gaming this great man used to say, that they had no taste for any thing useful, and that they devoted their time and talents to the purposes of gross avarice.

The Czar, when he retired to rest, was in general completely fatigued with the toils of the day, and gave strict orders that he should never be awaked unless in case of fire. When any accident of that kind happened, there was a standing order given to rouse him at the first appearance of it, and his Majesty was frequently the first person that assisted at the fire, remaining there and giving the necessary orders until the danger was over. Nearly the last act of this
great

great Monarch's life was an effort to save the lives of some of his subjects. In a very infirm state of his health the Czar was in a boat visiting some works that were carrying on near Peterburgh ; he saw at some distance a vessel, full of soldiers and sailors, in danger of perishing ; the weather was cloudy, the sea rough, and the violence of the waves had already driven the vessel on a sand. The Czar immediately sent a boat to their assistance ; but, notwithstanding the efforts of the crew, they could not get the vessel afloat. The Emperor, a witness of this distressing spectacle, and thinking that they did not exert themselves sufficiently to save their brethren from the fury of the waves, took the resolution of going himself to their assistance, and finding that his boat could not advance to the shore on account of the sand-banks, he waded into the water up to his knees, and reached the boat that was aground. The presence and the example of the beneficent Sovereign made every one redouble his efforts ; the boat was soon got off, and the persons it contained were saved. The next day the Czar was taken with a shivering fit, which was followed with a return of his old disorder, a very horrid internal disease, of which he never recovered ; acute and unremitting pain indicated the approaching death of this friend of his country, to

which he resigned himself with the most heroic firmness, two months after the exertion of one of the most heroic acts of benevolence that history has ever consecrated to the memory and admiration of mankind.

The late Empress of Russia, in a letter to M. de Voltaire, says, “ I am much obliged to
“ you for your History of Peter the Great. If,
“ when you had begun your work, I had been
“ what I am now, I would have sent you some
“ curious memoirs relative to him. One cannot
“ indeed speak too highly of the genius of that
“ great man. I am about to publish some original
“ letters of his, which I have been picking up
“ every where. He has drawn his own character
“ in them; the most excellent trait of his character
“ is, that in spite of his violent passions, truth
“ always maintained over him a never-failing
“ ascendancy; and for this alone, I think he
“ deserved a statue.”

CATHERINE THE SECOND,

EMPRESS OF RUSSIA.

[1762—1796.]

THIS great Princess drew up herself the instructions for a new code of laws for her extensive Empire. The translation of it into French was not permitted to be sold at Paris under the *ancien regime* of that country. The two following sentences would necessarily cause the prohibition :

“ Every Government should be so constituted,
 “ that one citizen should have no reason to fear
 “ another citizen ; but that all men should fear
 “ the Laws.

“ Laws ought only to prohibit those things
 “ that may cause mischief to the individual, or to
 “ society in general.”

Catherine composed two Comedies, of the dialogue of which Voltaire speaks well. The title of one of them is “ The Impostor ;” a ridicule upon the notions of animal magnetism, the power of raising the dead, and the philosopher’s stone, that have so long and so shamefully prevailed in Europe. She appears to have read Ben Jonson’s

“ Alchymist :” the principal character of The Impostor is called Califalkgerstan. The Empress bought the Houghton Collection of Pictures for something above 35,000*l.*, and had the merit of introducing into her country those excellent models in art, which should have been preserved for the use of the students of a celebrated Academy of Painting in this kingdom, which does not possess one foreign picture for their imitation*.

“ You are astonished,” says the Empress, in writing to Voltaire upon the occasion, “ that I should buy pictures. I, perhaps, should have done better not to have bought them ; yet,

* Lord Orford says, in the preface to the Catalogue of his collection at Strawberry-hill—“ Having lived unhappily to see the *noblest school of painting* that this kingdom ever beheld, transported almost out of the sight of Europe, it would be a strange fascination, nay, a total insensibility to the pride of family, and the moral reflections that wounded pride commonly feels, to expect that a paper fabric, and an assemblage of curious trifles made by an insignificant person, should last, or be treated with more veneration and respect than the trophies of a palace, deposited in it by one of the best and wisest Ministers that this country has enjoyed.” Lord Orford, from a pious zeal for his father’s memory, has in this extract permitted himself to decry his own exquisite collection of pictures and curiosities at Strawberry-hill, a collection unrivalled for its excellence and variety, in which the man of taste, the antiquarian, and even the mere lover of rarities, will find something to arrest his attention and gratify his peculiar turn of mind.

“ you

“ you know, an opportunity once lost is not
“ often regained. But my money is not con-
“ founded with that of my Empire ; and, by
“ method and order, every thing may be done.
“ I speak from experience.”

“ But, alas !” says she, in speaking to M. de
Voltaire respecting her Code of Laws, “ These
“ Laws, about which there is so much talk,—
“ these Laws are not yet finished ; who then
“ can judge, whether they are good for any
“ thing ? Posterity, not ourselves, must decide
“ that question. Conceive, I beg you, that they
“ are made for Europe and for Asia : what a
“ difference of climate, of persons, of customs,
“ and even of ideas ! Behold me now in Asia ;
“ I wished to see every thing with my own eyes ;
“ I am amongst twenty different Nations totally
“ at variance with each other ; I must still make
“ them a dress that will serve them all. I may,
“ perhaps, find out some general principles ; but
“ for the details, (and what details I was going to
“ say,) I have nearly an universe to form, to
“ unite, and to preserve !”

“ Laws,” continues this great Legislatress,
“ are made for all persons ; all persons are obliged
“ to conform to them : they should then be
“ drawn up in such a manner that all persons
“ may

“ may understand them. The style of them
 “ should be simple and concise, and admit of no
 “ latitude of interpretation *.

“ All law should be written in clear and
 “ precise terms ; but there are none in which the
 “ safety of the subject is more concerned than in
 “ those made against Treason ; they should be
 “ peculiarly clear and precise. Nothing con-

* The proposal lately made by a learned and benevolent Advocate for a new promulgation of the Statutes will, it is to be hoped, meet with that encouragement from the Legislature, to which it is so well entitled. “ For this continual heaping up of Laws without digesting them,” says Lord Bacon, “ maketh but a chaos and confusion ; and turneth the Laws many times, to become but snares to the people, as is said in the Scripture, *Pluet super eos laqueos, nam non sunt peiores laquei quam laquei Legum ;*” and therefore this work I esteem to be indeed a work “ rightly heroic.” Every lover of his country must wish to be able to add in the words of the same great man : “ That there cannot be a work that his Majesty can undertake in these his *times of peace* more politic, more honourable, nor more beneficial to his subjects for all ages.

“ *Pace data in terris, animum ad civilia vertit,*

“ *Jura suum, legesque tulit justissimus auctor.*

“ War’s sword now sheath’d, the Sovereign turns his mind
 “ To civil works, which benefit mankind ;
 “ Amends the Laws, and with paternal care
 “ Forbids them still his people to ensnare.”

Lord BACON’S Speech on the Union of Laws.

“ tributes

“tributes to render the crime of Treason so
 “arbitrary, as when it relates to words. To
 “implicate any other crime under that of Treason,” adds this dignified Legislatress, “is to
 “diminish the horror which that crime necessarily
 “inspires.

“It is better to prevent crimes than to punish
 “them. Would you prevent crimes, take all
 “possible means to enlighten the people! Punishments should be speedy, proportioned to
 “the crime, and public.

“The most efficacious preventive of crimes is
 “not the severity * of the punishment, but the
 “certainty of it.

“The death of a criminal is a less powerful
 “restraint against the commission of crimes, than
 “the long and lasting example of a criminal de-

* “There are some penal Laws,” says Lord Bacon, in his Proposal for amending the Laws of England, “fit to
 “be retained; but their penalty is too great; and it is
 “ever a rule, that any over-great penalty (besides the
 “acerbity of it) deadens the execution of the Law.
 “There is a further inconvenience of penal Laws obsolete
 “and out of use; for they bring a gangrene neglect and
 “habit of disobedience upon other wholesome laws that are
 “fit to be continued in practice and execution; so that our
 “laws endure the torment of Mezentius.”

“prived of his liberty ; and making an expiation,
“by the labour of the remainder of his life, for
“the wrongs he has done to Society.

“The corruption of every Government always
“begins by that of its principles. The principles
“of good Government begin to be corrupted,
“not only when the National character and the
“spirit of equality which the Laws have pro-
“duced are gone ; but they are corrupted like-
“wise when the spirit of equality becomes too
“strong, and every one wishes to be equal to him
“whom the Law has decreed to be his superior.

“If the Sovereign, as well as the Magistrates
“and the persons in authority, cease to be re-
“spected ; if no particular regard is paid to old
“persons, to fathers and to mothers, nor to
“masters ; the State in which this takes place is
“most assuredly hastening on very rapidly to its
“ruin.”—*Instructions pour le Code des Loix.*

KINGDOMS.

GUSTAVUS ADOLPHUS,

KING OF SWEDEN.

[1611—1632.]

THIS great General was certainly one of the Heroes of the last century—a century abounding in Heroes; his courage, his force of mind, his integrity, and his piety, well entitling him to that dignified appellation.

In one of his letters to Louis XIII. of France, who had written to him to express his sorrow at being told that he was dejected on account of Wallenstein's successes in the field against him, he says, "I am not so ill at my ease as my enemies wish to give out. I have troops enough to oppose to them, and troops which will never lose their courage but with their life. We skirmish together every day; and I think that Wallenstein begins now to experience what troops well disciplined and courageous can do, especially when they fight for so noble a cause as that of general liberty, and defend Kings and
" Nations

“ Nations who are groaning under the yoke of
“ tyranny and persecution.”

When the town of Landshut in Bavaria surrendered to him at discretion, the principal inhabitants of it fell down upon their knees before him, and presented him with the keys of their town. “ Rise, rise,” said he; “ it is your duty to
“ fall upon your knees to God, and not to so
“ frail and feeble a mortal as I am.”

Gustavus, differently from our modern Generals, never engaged in any battle without first praying at the head of the troops he was about to lead toward the enemy, sometimes with and sometimes without book. This done, he used to thunder out in a strong and energetic manner some German hymn or psalm, in which he was followed by his whole army. (The effect of this chaunt with thirty or forty thousand voices in unison was wonderful and terrible.) Immediately before the battle of Lutzen, so fatal to himself, but so honourable to his army, he vociferated the translation of the forty-sixth psalm, made by Luther when he was a prisoner in the fortress of Cobourg, which begins “ God is our strong castle.” The trumpets and drums immediately struck up, and were accompanied by the ministers and all the soldiers in the army. To this succeeded a hymn made by
Gustavus

Gustavus himself, which began, "My dear little army, fear nothing, though thy numerous enemies have sworn thy ruin." The word given by the King for that day was, "God be with us."

The Ministers of Louis XIII. King of France were desirous to insert in a treaty between their Sovereign and Gustavus, that the King of France had the King of Sweden under his protection. Gustavus spiritedly replied, "I have no occasion for any protection but that of God, and I desire no other. After God I acknowledge no superior, and I wish to owe the success of my arms to my sword and my good conduct alone."

In a conference he had with the Minister from our Court, Sir Henry Vane, whom he supposed to have been bribed by the Court of Spain, as Sir Harry was pressing him in a manner which he did not like, he said to him in Latin, "Sir, I do not understand you, you talk Spanish."

He always preferred foreign soldiers, who served voluntarily for pay, to those who were enlisted by the authority of Government in their own country. "A hound," said he, "that is dragged by force to the field never hunts well."

In one of his journies he was accosted by a Student in Latin, who desired him to permit him to serve in his cavalry. "Be it so, Sir," replied the King; "an indifferent scholar may make a very good foldier. But why, Sir, do you wish to discontinue your studies?" "Alas! Sire," said the Student, "I prefer arms to books."—"Ah! man," returned the King, who spoke Latin very fluently, and who was a good classical scholar, "I see what it is—it is as Horace says,

"Optat ephippia bos piger : optat arare caballus."

"The slow dull ox gay trappings wants;

"To plough the fiery courser pants."

Gustavus used to say, "that a man made a better foldier in proportion to his being a better Christian." He used also to say, "That there were no persons so happy as those who died in the performance of their duty." It was well said of his own death, "He died with his sword in his hand, the word of command in his mouth, and with victory in his imagination."

This monarch thus concludes a letter which he wrote to his friend and Minister Chancellor Oxenstiern, not long before he was assassinated at the battle of Lutzen :

"However

“ However the cause be good and just, the
“ event of war is uncertain on account of our
“ sins. Who then can count upon the life of
“ man? Wherefore I exhort and intreat you,
“ for the love of Christ, not to be intimidated,
“ though every thing should not succeed as we
“ wish. I, in the strongest manner, recommend
“ to you the remembrance of myself and the good
“ of my family, and request you to do for me
“ and mine what you would wish God to do for
“ you and yours, and what you would wish that
“ I should do for you and yours, in the like situation,
“ if it were his pleasure that I should survive,
“ and that your family stood in need of
“ my assistance. I consider myself as having
“ governed our country twenty years, not indeed
“ without many cares, but (God be praised) with
“ a great deal of honour; loving and esteeming
“ our country and all its faithful subjects, and
“ having sacrificed, for their glory, my life, my
“ money, and my ease; and having fought in
“ this world no other treasure but to fulfil the
“ duties of that station in which it has pleased
“ God to cause me to be born.

“ If any accident should happen to me, my
“ family are objects of compassion for my own
“ sake as well as for other reasons: they are
“ females: a mother without advice, a daughter

“ extremely young ; nearly in the nurse’s arms,
 “ wretched if they govern themselves, and in
 “ danger if other persons govern them. Natural
 “ affection and tenderness force these lines from
 “ my pen, which I address to you who are an
 “ instrument that God in his mercy has given
 “ me, not only to assist me in the very moment-
 “ ous affairs in which I have been concerned,
 “ but also to manage them against any accident
 “ that may happen, and to support me in every
 “ thing that I hold most dear in this world. I
 “ trust, however, entirely to his holy will my
 “ life and every thing that he has given me,
 “ relying upon his blessing in this life, and hop-
 “ ing, after this life, peace, comfort, and eter-
 “ nal joy. The same I wish to you in his ap-
 “ pointed time and season. I remain, and shall
 “ remain as long as I live,

“ Your kind and affectionate

“ GUSTAVUS ADOLPHUS.

“ *Goldreau, Dec. 4, 1630.*”

Gustavus having, on some occasion, told his
 great Chancellor Oxenstiern, that he was cold
 and phlegmatic, and that he stopped him in his
 career, the Prime Minister replied, “ Sire, in-
 “ deed I own that I am cold ; but unless I had
 “ occasionally tempered and moderated your
 “ heat, you would have been burnt up long ago.”

CHRISTINA,

QUEEN OF SWEDEN.

[1632—1654.]

THIS singular Princess left behind her in manuscript an account of her life, dedicated to the Great Author of it himself. It is to be met with in the third volume of the ponderous Memoirs of Christina published by M. Archenholtz. She says, “ that she addresses the account of her life “ to the Author of her being, as having been, by “ his grace, the one of his creatures that he has “ the most favoured ; that he has made subserve “ vinent to his glory, and to her happiness, the “ vigour of her mind, and that of her body, “ fortune, birth, and greatness, and every thing “ that can result from so noble an assemblage of “ eminent qualities ; and that to have made her “ an absolute Sovereign over the most brave and “ the most glorious Nation upon earth, is most “ assuredly the smallest of the obligations she has “ to him ; since, after having bestowed upon her “ all these blessings, he had called her to the “ glory of making the most perfect sacrifice (as “ she ought to do) of her fortune and of her “ splendor, to restore gloriously to him what he “ had with so much goodness lent to her.”

Christina wrote several Centuries of Maxims, from which the following are extracted :

“ A wife and a good man will forget the past,
 “ will either enjoy or support the present, and
 “ resign himself to the future.”

“ The Salique law, which excludes women
 “ from the Throne, is a wife law.”

“ Every favourite or Minister that is not be-
 “ loved by his Sovereign, is always in danger.”

“ The world is deceived when it supposes that
 “ Princes are governed by their Ministers. How-
 “ ever weak a Prince is, he has always more
 “ power than his Minister.”

“ Every thing that destroys the esteem and
 “ respect which mankind naturally bear towards
 “ Princes, is mortal to their authority.”

“ Those persons who pretend to govern Princes
 “ resemble the keepers of lions and tigers, who
 “ most assuredly make these animals play the
 “ tricks they wish them to play. At first sight,
 “ one would imagine that the animals were com-
 “ pletely subservient to their keepers ; but when
 “ they least expect it, a pat of the claw, not of
 “ the gentlest kind, fells the keepers to the
 “ ground ; who then begin to find, that they
 “ can never be perfectly certain that they have
 “ completely tamed the animals.”

“ The

“ The greater part of those who frequent the
 “ Courts of Princes, have no other intention but
 “ to please them, in order the better to deceive
 “ them.”

“ If mankind would but take the trouble to
 “ consider attentively the important duties which
 “ it is incumbent on a Prince to perform, no one
 “ would ever envy them their situation.”

“ When men of rank become coachmen,
 “ grooms, and cooks, they plainly shew that
 “ they are in the situation for which nature in-
 “ tended them.”

Christina raised Salvius, a man of low birth but of great talents in negotiation, to the rank of Senator of Stockholm, a dignity at that time conferred only upon the Nobility of the country. The Senate murmured : Christina replied, “ When good advice and wise counsel is wanted, who looks for sixteen quarters ? In your opinion, Salvius only wanted to have been nobly born ; and hé may be well satisfied, if you have no other reproach to make him : the part requisite in all employments of State is capacity.”

A manuscript containing doubts of the sincerity of her conversion from Lutheranism to Popery, was one day sent to her. She wrote upon the

back of it, what may be well applied by the principal actors on many other occasions: "*Cbi lo fa non scribe: Cbi lo scribe non fa.*—The person who knows it, does not write; he who writes, knows nothing of the matter."

When she heard of the persecutions and of the dragonades permitted by Louis the Fourteenth against the Protestants of France, she said, "Soldiers are very strange missionaries indeed! France," added she, "is like a wounded person who suffers that arm to be cut off which patience and gentle treatment would have cured."

"Death," says Christina, in a letter which she wrote to Mademoiselle Scudery a few months before she died, "that is making his approaches towards me, and is always sure of his blow, gives me no uneasiness. I expect it, without either braving or fearing it."

Christina ordered these words only to be put upon her monument:

D. O. M.

VIXIT CHRISTINA ANN. LXII.

OXENSTIERN,

GREAT CHANCELLOR OF SWEDEN,

used to say to his son, “ *Vides, mi fili, quam par-
vulâ sapientiâ Mundus iste noster regitur* *.”

Oxenstiern was Guardian to Christina Queen of Sweden, who thus delineates his character :

“ This extraordinary man possessed a great deal
“ of acquired knowledge, having been a hard
“ student in his youth. He read even in the midst
“ of his important occupations. He had a great
“ knowledge of the affairs and of the interests of
“ mankind : he knew the *forte* and the *foible* of
“ all the States of Europe : he possessed great
“ talents, a consummate prudence, a vast capa-
“ city, and a noble soul : he was indefatigable :
“ he possessed a most incredible assiduity and ap-
“ plication to business : he made it his pleasure
“ and his only occupation : he was as sober as
“ any person could be in a country and in an
“ age when that virtue was unknown. He was

* Mr. Dunning replied one day to a friend of his, who asked him how he could get through the immense business with which he was loaded, “ Much of it does
“ itself, a little I do, and the rest is undone.”

“ a sound sleeper, and used to say, that nothing
“ had either prevented his sleeping, or awakened
“ him out of his sleep, during the whole course
“ of his life, except the death of my father
“ Gustavus, and the loss of the battle of
“ Nordlingue. He has often told me, that
“ when he went to bed, he put off his cares with
“ his clothes, and let them both go to rest till
“ the next morning. In other respects, he was
“ ambitious, but honest, incorruptible, and a
“ little too slow and phlegmatic. He was made
“ great Chancellor of Sweden, by Charles the
“ Ninth, at the age of twenty-four years, the
“ only example of such a precocity in that
“ kingdom.”

DESCARTES.

THIS great Philosopher, who was one of the profoundest thinkers the world ever knew, used to lie in bed sixteen hours every day with the curtains drawn and the windows shut. He imagined, that in that easy and undisturbed situation he had more command over his mind than when it was interrupted by external objects.

Descartes

Descartes in very early life served as a volunteer in the army at the siege of Rochelle, and in Holland under Prince Maurice. He was in garrison at Breda, when Bleerman proposed his celebrated mathematical problem. He gave the solution of it, and returned to Paris, where he continued his studies in mathematics and moral philosophy. The philosophy of Aristotle being then the philosophy in vogue in France, Descartes, who was dissatisfied with it, and who intended to attack it, retired to Amsterdam, to avoid any persecution he might suffer in his own country for not sacrificing to the old and long-revered idol of Peripateticism. This produced the following letter to the celebrated Balzac, who had recommended to him to retire into some Convent in the country, to pursue at his ease his heterodox intention. The letter from this great Philosopher to his ingenious friend, admirably describes the peace and tranquillity which then prevailed in the metropolis of Holland, the emporium of the world, and the seat of liberty and security.

“ Since you have been inspired with a desire
 “ to quit the world, my dear Balzac, and to bid
 “ adieu to a servile Court, you must excuse my
 “ zeal if I invite you to come and settle at Amster-
 “ dam, and to prefer the residence of that city
 “ to any one of the famous Franciscan or Carthu-

“ fian Monasteries (in which there are many good
 “ and pious men) to any of the most pleasant and
 “ salubrious situations of Italy, or even to that
 “ beautiful hermitage in which you were last year.
 “ However perfect your hermitage was, yet there
 “ were several things wanting to it, which are only
 “ to be found in great cities. To begin with only
 “ one defect, it cannot possibly possess that com-
 “ plete and * perfect solitude which is never to be
 “ met with out of a great city. You will in your
 “ hermitage, perhaps, find a stream that will com-
 “ pel the most talkative person to be silent, and a
 “ valley so secluded as to excite even the most
 “ inattentive person to meditation or to extacy.
 “ But you must still have there many neighbours,
 “ who teize you with their offensive visits, and
 “ who are continually inviting you to return to
 “ Paris ; whilst, on the contrary, I, who am
 “ perhaps the only person in this city who have no
 “ concern in trade or commerce, (every other
 “ person here being absorbed in business,) can pass
 “ my whole life here without being known to
 “ any one. I walk every day as undisturbed
 “ amidst the crowds of the anxious and hurrying

* It should be remembered in favour of Descartes’
 opinion of the retirement of the metropolis, that three of
 the greatest efforts of the human mind were produced in
 London—the Essays of Lord Bacon, Sir Isaac Newton’s
 Optics, and Milton’s Paradise Lost.

“ multitude,

“ multitude, as you can possibly do in your soli-
“ tary avenue of trees. Nor do I take any more
“ notice of the men that I meet than you do of the
“ trees in your woods, or of the animals feeding
“ amongst them : the hum of the busy multitude
“ no more disturbs me than the murmuring of a
“ rivulet. If ever I chance to turn my thoughts
“ to the actions of the persons who surround me,
“ I receive the same pleasure from them that you
“ do from those who cultivate the land about you
“ in your neighbourhood, as I see that all their
“ labours tend to the decoration of the place
“ where I live, that nothing may be wanting to
“ my pleasure or convenience. If it is any plea-
“ sure to you to see fruit growing in your garden
“ or in your orchard, and that present itself to
“ the eyes of those who walk in them, do you
“ think that I enjoy less pleasure in beholding the
“ ships that ride in this port, bringing with them
“ all the fruits of the Indies, and whatever is rare
“ or precious in Europe ? What place in any
“ part of the world can you chuse, in which
“ every convenience of life, and in which even
“ every thing that nicety itself can dignify with
“ the name of curious, can be more easily pro-
“ cured ? In what other situation is there
“ greater liberty ? Where is there safer sleep ?
“ Where is there less occasion for troops to
“ keep order and regularity ? Where are poison-
“ ing,

“ ing, treachery, calumny, less known than with
 “ us, where there are even vestiges of the sim-
 “ plicity of the Golden Age? I cannot guess
 “ why you continue so transported with the
 “ climate of Italy, where the plague but too
 “ often makes its ravages, where the heat in the
 “ middle of the day is intolerable, where the
 “ cool of the evening is unwholesome, and where
 “ the silent hour of midnight is polluted with
 “ murder and with robbery. If you are afraid
 “ of the coldness of the Netherlands, pray tell
 “ me what shade, what springs, can so completely
 “ remedy the fervid heat of your summer sun, as
 “ our stoves and our grates defend us from the
 “ rigour of the cold. I hope then to see you here
 “ soon. I have a small collection of my meditations
 “ to shew you, which perhaps you may like to
 “ see. Whether you come or not, believe me to be

“ Your most humble

“ and obedient servant,

“ DESCARTES.

“ *Amsterdam, Sept. 30, 1638.*”

Count D'Avaux offered Descartes a pension,
 which he refused, telling this great Negotiator,
 after returning thanks for his generous offer,
 “ The Public alone should pay what I do for
 “ the Public.” His Biographer says, that
 Descartes became rich by diminishing his ex-
 pences,

pences, and that whilst he remained in Holland, he always wore a plain suit of black cloth. "At his table," adds he, "in imitation of the good-natured Plutarch, he always preferred fruits and vegetables to the bleeding flesh of animals. His afternoons were spent in the conversation of his friends, and in the cultivation of a small garden, when the weather permitted. After having in the morning settled the place of a planet, in the evening he would amuse himself with watering a flower." His health was naturally delicate, and he took care of it, without being enslaved by that care. "Though," says he, in one of his letters, "I have not been able to find out a method of preserving life, yet I have arrived at one point of no less consequence, and that is, not to be afraid of death."

Descartes, who was naturally of a warm and lively disposition, took great pains to command his temper, and used to say, that to the control under which he had been able to bring his passions by early and continual attention to the regulation of them, he was indebted for that serenity and tranquillity of mind which contributed so greatly to his happiness.

Descartes'

Descartes' favourite device was "*Benè qui latuit, benè vixit;*" and he used to say perpetually, "I value my independence at so high a rate, that all the Sovereigns in the world cannot purchase it from me." Yet so difficult is it even for Philosophers not to be flattered by the attention of Princes, that Descartes was prevailed on by the solicitations of Christina Queen of Sweden, at an advanced age, and in very delicate health, to transport himself to the rude climate of Stockholm*, to become the preceptor of that singular Princess. His residence in that cold country, joined to his being obliged to attend the Princess every morning in her library, even in the winter, at five o'clock, to give her lessons, undermined a health too precious to be wasted upon a vain and capricious woman. He was soon seized with an inflammatory fever, in consequence of

* This appears the more extraordinary, as Descartes had written to M. Chanut, the French Ambassador at the Court of Sweden, (who was the negotiator between Christina and the Philosopher,) in the following terms: "A man," says he, "born in the Gardens of Touraine, and settled in a country (that of Holland) where there is indeed less honey, yet more milk than in the Land of Promise, cannot easily bring himself to quit that country, to go and live in one inhabited by bears, and surrounded with rocks and ice."

this change in his manner of living, and became delirious; exclaiming in that situation, when the Physicians proposed to let him blood, “ *Messieurs, épargnez le sang François, je vous en supplie.*”

Descartes is described by one who knew him, as a man of small stature, rather of a dark complexion, with a countenance of continual serenity, and a very pleasing tone of voice. He was extremely liberal, an excellent friend and a kind master, and so little sensible to resentments, that he used to say, “ When any person “ does me an injury, I endeavour to elevate “ my mind so high, that the injury cannot “ reach it.” Descartes had applied himself a little to the study of medicine, and like many other ingenious men, who do not make a regular profession of an art so complicated though so highly useful to mankind, and which depends so much upon experience and observation, occasionally fell into gross errors. The stomach he used to compare to the reservoir of a corn-mill, which if not continually supplied with fresh aliment, is destroyed by the trituration of its own muscles. He was therefore, in order to prevent this supposed mischief, continually masticating some light and innutritious substance.

That

That sublime genius and excellent man Pascal, in speaking of the philosophy of Descartes, says, " I can never forgive Descartes. He was very " anxious throughout the whole of his philosophy to do without a First Cause; yet he " could not prevent himself from giving it a " gentle fillip, in order to put the world in " movement, and there he leaves it." Father Paulian, an Ex-Jesuit of Avignon, wrote a book intitled "*Le Paix entre Descartes et* " *Newton*;" but like most other negotiators who are not in the secret of those for whom they negotiate, and more especially when they are not commissioned by them, by no means carries his kind intentions into execution.

Descartes had for his pupils three Princesses, and though he died in the service of Christina, he ever preferred the Princess Elizabeth*, daughter of Frederic the Fifth, to her; at which the vain and insolent Christina was not a little

* Elizabeth, eldest daughter of Frederic V. Elector Palatine and King of Bohemia, by Anne, daughter of James the First, King of England. She refused to marry Ladislaus the Seventh, King of Poland. She was Abbess of the rich Protestant Abbey of Hervorden, which, under her influence, became one of the first schools of the Cartesian philosophy. She died in 1680, greatly regretted by the men of learning of her time, whom she patronized, without distinction of country or of religion.

offended.

offended. Descartes dedicated his "Principia" to the Princess Elizabeth, and tells her in his Dedication, that he had never found any one except herself who completely understood his philosophy.

On the execution of Charles the First, uncle to this accomplished and excellent Princess, Descartes wrote to her as follows :

" MADAM,

" Amidst much bad news that I have been
 " so unfortunate as to hear nearly at the same
 " time, that which has the most affected me,
 " has been the illness of your Royal Highness.
 " And though I have been made acquainted
 " with your recovery, I cannot quite efface
 " from my memory the sorrow which the ac-
 " count of your illness gave me. The desire
 " that you felt within you to make verses during
 " the time of your indisposition, reminds me of
 " Socrates, who, according to Plato, had the
 " same desire whilst he was in prison. And I
 " think that the inclination to make verses arises
 " from a strong agitation of the animal spirits,
 " which may entirely derange the imagination
 " of those who have not a strong and a steady
 " mind, but which only in a certain degree
 " animates and illumines persons of a sound

“ head, and disposes them to become poets.
“ And I take this enthusiasm to be the mark
“ of an understanding more strong and more
“ exalted than the common run of understand-
“ ings. If I were not well assured that your’s
“ was of that description, I should have been
“ much afraid that you would have been ex-
“ tremely afflicted with the news of the dread-
“ ful catastrophe of the tragedies of England.
“ But I can promise to myself, that your High-
“ nefs, so long accustomed to reverses of for-
“ tune, and having so lately incurred the risk
“ of losing your life, will not be so much sur-
“ prized and troubled at hearing of the death
“ of one of your near relations, as if you had
“ not been before acquainted with misfortune.
“ And although the death of the King of Eng-
“ land (however violent and unprecedented)
“ seems to bear an aspect much more horrid
“ than if his Majesty had died in his bed ; yet,
“ taking all the circumstances together, it is
“ much more glorious, it is much more for-
“ tunate, and it is much more pleasant ; so
“ that the very thing which particularly afflicts
“ the bulk of mankind, affords consolation to
“ you. For surely it is very glorious to die
“ in such a manner as to make oneself generally
“ lamented, praised, and regretted, by all those
“ who have any sentiments of humanity. And
“ it

“ it is very certain, that without this cruel trial,
 “ the clemency and the virtues of the deceased
 “ King would never have been so noticed nor
 “ so esteemed as they are at present, and ever
 “ will be by those who read his sad history.
 “ I am well convinced that the consciousness of
 “ his own innocence gave him more satisfaction
 “ in the last moments of his life, than his indig-
 “ nation (which they say was the only passion
 “ observed in him) gave him concern. As for
 “ the pain of his death, I put that out of the
 “ account, his pain was of such short duration.
 “ For if murderers could employ a fever, or
 “ any other of the diseases with which nature
 “ is accustomed to send mankind out of the
 “ world, one should have good reason to think
 “ them more cruel than they really are when
 “ they destroy life by a stroke of the axe. But
 “ I dare no longer dwell upon so melancholy a
 “ subject, and add only, that it is much better
 “ to be delivered from a false hope, than to be
 “ fruitlessly encouraged in it.”

* * * * *

“ As for myself, most excellent Princess, who
 “ am attached to no particular spot, I would
 “ readily change Holland, or even France, for
 “ any country whatever, could I be assured to

“ find it in peace and security, and had no other
 “ reason for particularly settling there but the
 “ beauty of the country. But there is no place
 “ in the world, however unpleasant and incon-
 “ venient, in which I should not think myself
 “ happy to spend the remainder of my days, if
 “ your Highness resided in it, and in which I
 “ was capable of rendering you any service, as I
 “ am entirely, and without reserve,

“ Your Highness’s very obedient servant,

“ DESCARTES.”

Descartes had often in his mouth these lines from Seneca the Tragic Poet :

*Illi mors gravis incubat,
 Qui notus nimis omnibus,
 Ignotus moritur sibi.*

On him Death heavily must fall,
 And double terror own,
 Who known, alas ! too well to all,
 Dies to himself unknown.

CHARLES THE TWELFTH,

KING OF SWEDEN.

[1697—1718.]

DR. JOHNSON used to think the Life of this extraordinary Prince, written by Voltaire, one of the finest pieces of historical writing in any language. The narrative is entertaining and engaging, the style excellent, and it has the most forcible testimony of authenticity perhaps ever given to any History, the attestation of the veracity of it, as far as himself was concerned, by one of the principal actors in it, the virtuous Stanislaus, King of Poland, afterwards Duke of Lorraine.

Charles wished to give laws not only to Kingdoms, but to Science itself. He wished to alter the usual method of computation by Tens to Sixes; and was so impressed with the excellence and utility of Arithmetic, that he used to say, a man who was an indifferent Arithmetician, was only half a man*, “*un homme à demi.*”

* The advantages of Arithmetic were perhaps never better illustrated than by Dr. Johnson, who was himself excellent at computation. “The good of counting,” says he, “is, that it brings every thing to a certainty which before floated in the mind indefinitely.”

Quintus Curtius was one of the first books put into the hands of Charles; and on being asked what he thought of its hero, Alexander the Great, he replied, "Oh how I wish to be like him!"—"Why, Sir," replied some one, "your Majesty forgets, then, that he died at thirty-two years of age."—"Well, surely," said Charles, "he lived long enough when he had conquered so many kingdoms."

Being pressed to put the Crown of Poland upon his own head, he nobly replied, "It is more honourable to give away Kingdoms than to conquer them."

On seeing at Lutzen the field of battle in which Gustavus Adolphus died in the midst of victory, he said, "I have endeavoured to be like him. God in his kindness may perhaps permit me one day to have as glorious a death."

In one of his long and dreary marches, a soldier brought him a piece of extremely black and mouldy bread, complaining very much of the badness of it. Charles, who knew that his situation would not afford him better, took it very coolly out of his hand. "It is bad indeed, my friend," said he, "but you see it may be eaten;" and immediately ate a large piece of it. This prevented any farther complaint,

FREDERIC,

KING OF PRUSSIA,

[1740—1786.]

had inserted this passage in the History of his own Times, in which he speaks of his irruption into Silesia: “I was led away by ambition, by interest, and by a desire to make myself talked of, and so I entered Silesia. Add then to these considerations an excellent body of troops ready for action, my treasury full, and the spirit of my character, and who will wonder that I made war against Maria Theresa, Queen of Hungary?”

Voltaire says, that whilst he was correcting the works of the King of Prussia, he persuaded him to leave out this passage, for which he was afterwards extremely sorry. “For,” adds he, “since there have been in the world either Conquerors, or men of ardent minds who wished to be Conquerors, I believe that the King of Prussia is the only person that has fairly entered into the reasons of his conduct. So rare and so open a confession should have gone down to posterity, and have served to make known

“ the grounds of all our wars. We blockheads,” adds Voltaire, “ Men of Letters, Poets, Historians, makers of Academical Harangues, celebrate by our pens those great exploits; yet observe, there is a Monarch who performs them, and yet is the only person to condemn them.”

This active Prince says, in one of his Letters to Voltaire,

“ I have been very ill this winter; but since my recovery I go on nearly as I used to do.

“ With respect to my old method of not sparing myself, I still persist in it. The more care one takes of one’s self, the more delicate and weak the body becomes. My situation requires labour and action, and I make my body and my mind yield to their duty. It is not a matter of necessity that I should be alive, but it is completely so, that whilst I am alive I should be active. I have always been the better for this method of conducting myself. I do not, however, recommend it to any one, and am contented to follow it myself.

“ I have now survived twenty-six years a stroke of the apoplexy which I had in 1749.

“ I hope

“ I hope that you will do the same with your
“ palsy, which is not very dangerous if you
“ observe a strict regimen and eat no suppers.

“ *Potsdam, Dec. 4, 1775.*”

FERDINAND,

PRINCE OF BRUNSWICK.

M. D'ALEMBERT heard the late King of Prussia say, that at the battle of Minden, if M. Broglio had attacked the enemy, and had seconded M. de Contades, Prince Ferdinand had been beaten. The Broglies caused M. d'Alembert to be asked, if the King of Prussia had mentioned this circumstance to him, and were told, that he had mentioned it.

Anecdotes, &c. par Nicolas Chamfort.

MARSHAL KEITH.

ON the death of this great General, brother to the Lord Marshal, Lord Marshal told Madame Geoffrin in a letter, “ You can have no notion
“ to what a vast treasure I have succeeded by
“ the

“ the death of my brother. At the head of an
“ immense army, he had just levied a contribu-
“ tion upon Bohemia, and I find seventy ducats
“ in his strong box.”

JOHN THE SECOND,

KING OF PORTUGAL.

[1481—1495.]

To this great Prince Europe is indebted for the discovery of the Cape of Good Hope and the interior part of Africa ; which discoveries led afterwards to the more interesting one of the Continent of America.

His favourite maxim was, “ that a Sovereign is
“ unworthy of a Crown who suffers himself to be
“ governed.” So that when Henry the Seventh, King of England, asked a traveller what he had seen the most remarkable in Lisbon, the latter replied, “ Sire, a Sovereign who governs every
“ one, and whom no one governs.”

John suffering himself one day to break out into unmerited abuse upon Louis de Sufa, made
him

him quit his court ; but finding, on maturer reflection, the impropriety of his conduct, he ordered his horse to be saddled, and immediately went to Louis de Sufa's house, to ask pardon, as he said, as a private man, of that person whom he had offended as a Sovereign, and brought him to his palace on horseback, between his son and himself.

JOHN THE THIRD,

KING OF PORTUGAL.

[1521—1557.]

“ No one,” says the learned Abbé Brotier,
“ perhaps better knew the proper rule for imposts
“ than this Prince. When any tax was proposed
“ to him by his Ministers, he always said, Let us
“ see in the first place whether it is necessary ;
“ and being satisfied in that respect, his next
“ question was, What superfluous expences re-
“ main untaxed ?

“ This Prince,” adds the Abbé, “ knew well
“ what constitutes the general disposition to
“ virtue in a State. For if, said he, our Gen-
“ tlemen

“ tlemen and our Nobility were accustomed from
 “ their earlieſt years to fear God and to ſerve
 “ him, they would live as they ought to do in a
 “ more advanced age ; and the men of rank
 “ becoming perſons of virtue, the inferior order
 “ of perſons, who always regulate their conduct
 “ by that of their ſuperiors, would not fail to
 “ regulate their lives by them. The reformation
 “ of a State conſiſts principally in the good edu-
 “ cation of the Nobility and perſons of birth.”

JOHN THE FOURTH,

DUKE OF BRAGANZA, AFTERWARDS KING OF
PORTUGAL.

[1640—1656.]

THE Portuguese, tired of the tyranny which Philip the Second and his ſucceſſors exerciſed over them, offered the crown of that kingdom to John Duke of Braganza. He reſuſed it at firſt, but his wife, the illuſtrious Louiſa de Guſman, prevailed upon him to comply with the wiſhes of his countrymen. “ Accept, Sir,” ſaid ſhe, “ the crown that is offered to you. It is a noble thing to die a King, even though you ſhould not enjoy your dignity half an hour.”

John was proclaimed King of Portugal in 1640, without the least tumult, and, as some writer says, as quietly as a son succeeds to the inheritance of his father.

The Duchess of Mantua, the Governess of Portugal for the King of Spain, wished to harangue from the windows of the palace the people who were assembled before it, and who then had just murdered Vasconcellos, her Secretary of State. Marogne endeavoured to dissuade her from speaking, by hinting his apprehensions of what might happen. “And pray, Sir, what can they do to me?” said the Duchess. “Only throw your Royal Highness out of the window perhaps.” She took the hint, retired into an inner chamber, and was soon afterwards sent well guarded to Madrid.

The Princes and States of Europe soon after this revolution recognised the Duke of Braganza as King of Portugal, sent Ambassadors to him, and received in their turn his Ambassadors; following the maxim of the learned Grotius, “that a Prince does not stipulate for himself, but for the people under his government; and that a King deprived of his Kingdom loses the right of sending Ambassadors.”

Algernon Sidney, in speaking of this event, says, that the English Court, though then in amity with Spain, and not a little influenced by a Spanish faction, gave example to others, by treating with the Duke of Braganza, and not with Spain, touching matters relating to that State. “Nay,” continues Sidney, “I have been informed by those who well understood the affairs of that time, that the Lord Cottington advised the late King (Charles the First) not to receive any persons sent from the Duke of Braganza (rebel to his ally the King of Spain) in the quality of Ambassadors. ‘The King answered, that he must look upon that person to be King of Portugal who was acknowledged by the Nation. And I am much mistaken,’” adds Sidney, “if his Majesty now reigning (Charles the Second) did not find all the Princes and States of the world to be of the same mind, when he was out of his kingdom, and could oblige no man but himself and a few followers by any treaty which he could make.”—*Discourses on Government*, 4to. p. 442.

“The Duke of Braganza,” says Howell, in his Letter to Mr. Digby, “whom you may so well remember about the Court of Spain, is now King of Portugal, by the name of *El Rey Don Juan*; and he is as generally obeyed, and
as

“ as quietly settled, as if he had been King these
“ twenty years there ; for the whole country fell
“ suddenly to him, not one town standing out.
“ When the King of Spain told the Count Oli-
“ varez of it first, he slighted it, saying, that
“ he was but *Rey de Havas*, a Bean-cake King
“ (a King made by children on Twelfth-night).”

Segrais says, “ They give the Cardinal de
“ Richelieu too much credit, who suppose that he
“ instigated the Conspiracy of Portugal. He had
“ nothing to do with it. It is true, indeed, that
“ when the Conspiracy had broken out, he sent
“ assistance to the new King, the Duke of Bra-
“ ganza ; but he never thought of a revolution.
“ The Conspirators were ten thousand persons in
“ number, who kept their secret so well, that the
“ Court of Spain had not the least knowledge of
“ their intention till it was publicly known.
“ Count Olivarez thought to make light of it, by
“ telling his Sovereign (Philip the Fourth), Sire,
“ that foolish fellow the Duke of Braganza is
“ going to make you a present of three or four
“ Duchies, and to take possession of a Kingdom
“ which he can never keep.”

ALPHONSO THE FIFTH,

KING OF ARRAGON,

[1416—1458.]

THIS Prince came to the throne of Arragon in 1416, and conquered that of Naples in 1441. He was one day asked, who were the Counsellors he liked the best, and who gave him the most excellent advice. “My books,” replied he; “because they tell me without passion, and without any view of interest, what is requisite for me to know.”

Being blamed by some one for appearing in public without guards, as not paying sufficient attention to the safety of his person, “Alas,” replied he, “how can a Prince who has never done any thing but good to his subjects, have any thing to fear from them!”

The Duke of Anjou once pressing him to give battle, when there was no great chance of success, and nothing, perhaps, of consequence to be gained by success; he replied, “My Prince, the duty of a good General is to conquer, and not to fight.”

While

While he was making the siege of Gaeta, he would not permit some of the inhabitants to be driven back into the town, who had quitted it from fear of famine. He was told, that his clemency would prevent his taking the place. "Alas," replied he, "I have more regard for persons so distressed as those poor people are, than for an hundred towns like Gaeta!"

"The word of a Prince," said Alphonso nobly, "should be as sacred as the oath of a private person. Those," added he, "who pretend to give advice to Princes, to prevent their suffering their own interests from interfering in that which they give, should either be Sovereigns, or possess the hearts and the minds of Sovereigns."

"I wish," said he often, "from the bottom of my heart, that every one of my Subjects had been a Sovereign for a few days; they would then be better acquainted with the inconveniences and embarrassments of royalty than they are, and they would cease to be so importunate in their requests."

FERDINAND THE FIFTH,

OF SPAIN.

[1479—1504.]

PHILIP the Second used to say of this Prince, “ The Spanish Monarchy owes every thing to “ him.” America was discovered in his reign. He married Elizabeth of Castile, and by that marriage procured and joined the kingdom of Castile to that of Arragon. He conquered the Kingdoms of Granada, Naples, and Navarre, and possessed himself of Oran, and of part of the Coast of Africa. Yet how great was his ingratitude towards his two Ministers, Ximenes and Gon-
salvo, to whom he owed the major part of all his acquisitions ! The Pope gave him the name of “ the Catholic King,” not so much on account of the sincerity of his faith, as on account of his persecutions, he having expelled the Moors from Spain. Such indeed was the opinion entertained of his religious faith by those who knew him best, that a contemporary Italian Prince said of him, “ Before I can rely upon his oaths, I must “ first know in what God he believes.” Of him-
self he said, when reproached with having twice broken his word with Louis the Twelfth, “ Twice “ only, does the blockhead say that I have broken

“ my

“ my word with him? He is an arrant liar, I
 “ have broken it more than ten times.” The
 completest account of the tortuous policy of Fer-
 dinand is to be met with in a very elegantly-writ-
 ten French book, called “ *Politique de Ferdinand*
 “ *le Catholique, par VARILLAS,*” 1688. 4to.

This Monarch was a striking comment on the
 celebrated sentiment of Ovid—

—————*dicique beatus*
Ante obitum nemo supremaque funera debet.

Who then shall be call'd happy by the wife,
 'Till the last scene shall close upon his eyes?

He lost his son in the latter part of his life. His
 daughter Jeanne, who married Maximilian, was
 nearly an idiot, and was ill treated by her husband;
 and Catherine, who married Henry the Eighth,
 King of England, was divorced from that Mo-
 narch. This latter calamity, however, he did
 not live to see. According to a Spanish writer, he
 never signed any treaty without this mental re-
 servation, “ with the advantages and benefit for
 “ myself, the danger and expences for my
 “ allies.”

ISABELLA,
QUEEN OF ARRAGON.

LATEST posterity will ever view with love and veneration the patronage this excellent Princess afforded to that great and virtuous navigator Christopher Columbus. To her persevering protection of this great and excellent man Europe is indebted for the discovery of America ; to her he had recourse from the coldness of the Sovereign, and the scoffs of his courtiers,

“ Isabella,” says Mr. Deformeaux, “ united
 “ with all the elegancies and the graces, the great-
 “ ness of soul of a hero, the profound and
 “ artful address of a politician, the extensive
 “ views of a legislator, the brilliant qualities of a
 “ conqueror, the probity of a good citizen, and
 “ the exactness of the most scrupulous magis-
 “ trate. She constantly attended the Council,
 “ and great part of the conquests of Ferdinand
 “ are to be attributed to her exertions. Indefati-
 “ gable in body as in mind, she mounted on
 “ horseback, and paraded the ranks of her
 “ troops, animating them to battle and to con-
 “ quest. Her name appears jointly with that of
 “ Ferdinand in all public acts ; and in a fit of
 “ weakness in her last hours, she appeared de-
 “ sirous

“furious of reigning in some degree after death,
 “as she exacted a promise from her husband
 “that he would not marry again.”

GONSALVO,

THE GREAT CAPTAIN,

was a man of much presence of mind. When, in some mutiny among his troops, one of the soldiers presented his halberd to his breast, he gently turned it aside with his hand. “Comrade,” said he, “take care that in playing with that weapon, you do not wound your General.” On some other mutiny for want of pay, on Gonsalvo’s expressing his inability to give it to them, one of the soldiers advanced to him, and said in a menacing tone, “General, deliver up your daughter to us, and then we can pay ourselves.” The General, affecting not to hear him amidst the clamour of the troops, took no notice of it at the time, but in the night he took care to have him apprehended, and hung from a window from which all the army might see the body.

Gonsalvo took Naples by storm in the year 1503; and when some of his soldiers expressed their disapprobation at not having had a sufficient share in the spoil of that rich city, Gonsalvo

nobly replied, " I will repair your bad fortune ;
" go to my apartments, take there all you can
" find, I give it all into your hands."

Previous to the celebrated battle of Gari-
glias, his friends advised him to retire from be-
fore the enemy, as his army was much weaker
and less numerous than that of the French who
were opposed to him. " Were I to take your
" advice," replied he nobly, " I should destroy
" my own fame, and hurt the affairs of my
" master. I know but too well the import-
" ance of the fate of the day, but we must either
" conquer or die. I had much rather meet
" with death in going a hundred paces to-
" ward it, than lengthen my life many years
" by going ten steps backward." The magna-
nimity he displayed on this occasion was crown-
ed with success.

Gonsalvo, for some time before he died, re-
tired to a convent ; giving as a reason for his con-
duct, that there should be some time for serious re-
flection between the life of a foldier and his death.

Being asked upon his death-bed what gave
him the most satisfaction during the course of his
long and glorious life, he said, " That it was the
" consideration that he never drew his sword but
" in the service of his God and of his Sovereign."

COLUMBUS.

THE will of this great man is still extant in the Archives of Genoa, in which city he was born. The most early life of him is to be met with in a book printed at Genoa in 1516, entitled "*Psalterium Hebræum Græcum, &c. cum tribus Interpretationibus*," by Agostino Giustini. It occurs in a note on this verse of the Psalms, "*Cæli enarrant gloriam Dei*."

In one of the letters which Columbū wrote to the King of Spain, from his fleet then lying before Jamaica, he has this remarkable passage: "The wealth that I have discovered will rouse mankind to pillage and to violence, and will revenge the wrongs which I have suffered. The Spanish nation itself will perhaps suffer one day for the crimes that its malignity, its ingratitude, and its envy, is now committing."

One of Columbus's immediate descendants is said to have married into an English family. A Genoese Gentleman of the Durazzo family published, some years ago, an eulogium upon this excellent and extraordinary man, in which there are several particulars relative to him not generally

rally known. Columbus addressed four letters to his Sovereign, three of which were translated into French some years ago by the Chevalier Flavigny ; the fourth is lost.

Peter Martyr, in his very curious account of Columbus's voyages, tells us, that on his landing on the Island of Jamaica, he immediately caused masts to be said on account of the safe landing of himself and of his followers, and that during the performance of that sacred mystery, an old Carib, eighty years of age, attended by several of his countrymen, observed the service with great attention. After it was over, the old man approached Columbus with a basket of fruit in his hand, which he in a very courteous manner presented to him, and by means of an Interpreter thus addressed him :

“ We have been told, that you have in a very
“ powerful and surprising manner run over
“ several countries which were before unknown
“ to you, and that you have filled the inhabit-
“ ants of them with fear and dismay. Where-
“ fore I exhort and desire you to remember,
“ that the souls of men, when they are separated
“ from their bodies, have two passages ; the one
“ horrid and dark, prepared for those who have
“ been troublesome and inimical to the human
“ race ;

“ race ; the other pleasant and delightful, appointed for those who, whilst they were alive, delighted in the peace and quiet of mankind. Therefore you will do no hurt to any one, if you bear in mind that you are mortal, and that every one will be rewarded or punished in a future state according to his actions in the present one.”

Columbus, by the Interpreter, answered the old man, “ that what he had told him respecting the passage of souls after the death of the body had been long known to him and to his countrymen, and that he was much surprised those notions prevailed amongst them, who seemed to be living quite in a state of nature. That he (Columbus) and his followers were sent by the King and Queen of Spain to discover all those parts of the world that had been hitherto unknown, that they might civilise the Cannibals and other wild men who lived in these countries, and inflict proper punishments upon them, and that they might defend and honour those persons who were virtuous and innocent : that therefore neither himself nor any other Carib, who had no intention of hurting them, had the least reason to fear any violence ; and that he, with his followers, would avenge any injury that should be offered

“ offered to him, or to any other worthy persons
“ of the Island, by any of their neighbours.”

The Carib was so pleased with the speech and the manner of Columbus, that, though he was extremely old, he offered to follow the navigator, and would have done so, had not his wife and children prevented him. He appeared with difficulty to understand how a man of Columbus's dignity and appearance should be under the controul of another person, and became much more astonished when the Interpreter explained to him the honour, the pomp, the wealth, of the several Sovereigns of Europe, the extent of the country, and the greatness and beauty of the various objects over which they reigned. He became pensive, melancholy, and in a flood of tears asked the Interpreter repeatedly, whether it were the heavens or the earth which had produced men so superior to themselves as Columbus and his followers.

This great and good man may be proposed as a model to all future discoverers. Brave, intelligent, patient, persevering, and humane, he appears to realise the ideal perfection of that character. His laurels, unlike those of his successors, were never stained with blood, and he appears to have been as anxious for the safety and

and well-being of those whom he conquered, as of his own people. Reciprocity of benefit seems to have been his constant aim; yet calumny sullied that reputation which it was so much for the interest of virtue to have continued spotless, and ignominious chains shackled those hands which seemed destined by nature to have borne a sceptre. “The hardships and disappointments he suffered on occasion of the conquering of Jamaica, and his Sovereign’s ingratitude together (for Isabella was then dead),” says an acute and investigating writer, Mr. Bryan Edwards, in his History of the West Indies, “proved too mighty for his generous spirit, and he fell under them on his return to Spain; leaving, however, a name not to be extinguished but with that World whose boundaries he had enlarged.”

Columbus thus addresses Ferdinand in a letter dated from Jamaica, 1504:

“Diego Mendez and the papers I sent by him will shew your Highness what rich mines of gold I have discovered at Veragua; and how I intended to have left my brother at the river Bela, if the judgments of Heaven and the greatest misfortunes in the world had not prevented it. **However**, it is sufficient that your Highness

“ Highness and your successors will have the
“ glory and advantage of all, and that the full
“ discovery and settlement are reserved for hap-
“ pier persons than the unfortunate Columbus.
“ May God be so merciful to me as to conduct
“ Mendez to Spain! I doubt not but that he
“ will convince you and my illustrious Mistress
“ that this will not only be a Castile and a Leon,
“ but a discovery of a world of subjects, lands,
“ and wealth, greater than man’s unbounded
“ fancy could ever comprehend, or avarice it-
“ self covet; but neither he, this paper, nor the
“ tongue of mortal man can express the anguish
“ and afflictions of my body and mind, nor the
“ miseries and dangers of my son, brother, and
“ friends.”

* * * * *

“ Alas! piety and justice have retired to their
“ habitations above, and it is a crime to have
“ undertaken and persevered too much. As my
“ misery makes my life a burden to myself, so
“ I fear the empty titles of *Vice-Roi* and *Admiral*
“ render me obnoxious to the hatred of the
“ Spanish Nation. It is visible that all methods
“ are taking to cut the thread that is breaking;
“ for I am in my old age oppressed with insup-
“ portable pains of the gout, and am now lan-
“ guishing and expiring with that amongst sa-
“ vages,

“ vages, where I have neither medicines nor
“ provisions for the body, priest nor sacrament
“ for the soul.

“ O blessed Father of God, that compassion-
“ ates the miserable and afflicted, why did not
“ cruel Bovadilli kill me, when he robbed me and
“ my brother of our dearly-purchased gold, and
“ sent us to Spain in chains, without trial,
“ crime, or shadow of misconduct? These
“ chains are all the treasures I have, and they
“ shall be buried with me, if I chance to have
“ a coffin or a grave; for I would have the
“ remembrance of so unjust an action perish
“ with me, and, for the glory of the Spanish
“ name, be utterly forgotten. Let it not bring
“ a further injury on the Castilian name; nor
“ let ages to come know, that there were
“ wretches so vile in this, as to think of recom-
“ mending themselves to your Majesty by de-
“ stroying the unfortunate and the miserable
“ Christopher Columbus, not for his crimes
“ but for his services, in giving Spain a New
“ World. As it was Heaven that inspired and
“ conducted me to it, the Heavens will weep
“ for me, and shew pity; let the Earth, and
“ every soul in it that loves justice and mercy,
“ weep for me; and oh, ye glorified Saints of
“ Heaven, that know my innocence, and see
“ my

“ my sufferings here, have mercy upon me !
“ for though this present age is envious and
“ obdurate, surely those that are to come will
“ pity me, when they are told that Christopher
“ Columbus, with his own fortune, at the ha-
“ zard of his own life, his brother’s life, and
“ with little or no expence to the Court of
“ Spain, in ten years, and in four voyages, ren-
“ dered greater services than ever mortal man
“ did to any Prince or Kingdom, yet was left to
“ perish, without being charged with the least
“ crime, in poverty and misery ; all but his
“ chains being taken from him ; so that he who
“ gave Spain another World, had neither safety
“ in it, nor yet a cottage for himself and his
“ wretched family. But should Heaven still
“ persecute me, and seem displeased with what
“ I have done, as if the discovery of this New
“ may be fatal to the Old World ; and, as a
“ punishment, bring my life to a period in this
“ miserable place ; yet do you, Good Angels !
“ —you that succour the oppressed and inno-
“ cent,—bring this paper to my great Mistress !
“ She knows how much I have done, and will
“ give credit to what I have suffered for her
“ glory and service ; and will be so just and
“ pious as not to let the children of him that
“ has brought to Spain such immense riches,
“ and added to its dominions vast and unknown
“ kingdoms

“ kingdoms and empires, want bread or subsist
“ only upon alms. She (if she lives) will con-
“ sider that cruelty and ingratitude will bring
“ down the wrath of Heaven, so that the
“ World I have discovered shall be the means
“ of stirring up all mankind to revenge and ra-
“ pine; and the Spanish Nation will suffer here-
“ after for what envious, malicious, and un-
“ grateful persons do now.”

The whole Letter is preserved in Mr. Edwards's inestimable work.

“ The common proverb,” says Thoret, in his Life of this illustrious Navigator, “ which
“ tells us, that those who promise mountains
“ of gold make promises that can never be ac-
“ complished, is brought to shame by the dis-
“ covery of Columbus; who, having promised
“ such mountains, did indeed make good his
“ promise to that Sovereign who was wise
“ enough to attend to what Columbus told
“ him: upon whose name some persons have
“ made a forcible allusion to the Dove, which,
“ being sent from the Ark of Noah, brought
“ back again some news of a world that had
“ been hidden by the waters.”

PHILIP II.

KING OF SPAIN.

[1556—1598.]

COUNT EGDMONT advised this Prince to break with France, in order to prevent the troubles that were beginning to arise in Flanders. He answered, “ I had rather lose all Flanders, than
 “ so scandalously violate the agreement I have
 “ made with my Brother the Most Christian
 “ King, and so young as he is too.”

On his death-bed he gave his successor this advice : “ Keep your dominions (if possible) in
 “ perpetual peace : give them good Ministers,
 “ rewarding the good and punishing the bad.”

He often dissembled those injuries done to him which he either could not or would not revenge ; observing, that it was a great part of prudence occasionally to pretend not to be well informed of certain things.

At his first coming to the Crown, he ordered his Judges, in all doubtful cases between him and any of his subjects, to be sure always to decide against the Sovereign.

On

On receiving the news of the destruction of the celebrated Spanish Armada, he merely said, " I sent my fleet to fight the English, not the winds : the will of God be done ! "

Philip was present at an *Auto da Fé* where several persons were to be burnt for heresy. One of them, Don John de Cesa, as he was passing by him, exclaimed, " Sire, how can you permit so many unfortunate persons to suffer ! How can you be witness of so horrid a sight without shuddering ! " Philip replied coolly, " If my son, Sir, were suspected of heresy, I should give him up myself to the Inquisition. My detestation of you and of your companions is so great, that I would act myself as your executioner, if no other executioner could be found. "

Soon after he had imprisoned his son Don Carlos, he wrote to Pius V. to inform him of it, and to tell him, that Don Carlos, from his earliest youth, had so vicious a ferocity of disposition, that it had even disdained all his paternal instructions.

DON CARLOS.

WHEN this Prince asked his brutal father if he really intended to take away his life, the latter calmly replied, "Son, when my blood becomes "bad, I send for a surgeon to let it out."

The melancholy story of this unfortunate and misguided Prince seems to be peculiarly adapted to the Tragic Muse. Many dramatic writers in the different languages of Europe have attempted it, and failed; our Otway among the rest. The materials are to be met with in the Abbé de St. Real's Novel of "Don Carlos," which, like his Novel of "The Conspiracy of Venice," from whence Otway took his story of his exquisite Tragedy of "Venice Preserved," contains truth blended with fiction*.

Spanish phlegm perhaps never appeared so ridiculous, as well as inhuman, as at the death of this Prince. Don Carlos, on seeing the executioner enter the room in which he was confined, with the cord in his hand with which he was to

* Much assistance may, perhaps, be found in this undertaking, in the Tragedy of "Andronique," written by Camille Desmoulins about the year 1792, and published in his works.

strangle him, rose up from his pallet with great violence and impetuosity, and exclaimed against the cruelty of his father. The executioner, looking at him in a very significant manner, dryly said, "Do not put yourself in such a passion, my young master, it is all for your good."

A contemporary writer describes Don Carlos thus : " Vir duræ baccæ, linguosus, discordia, non homo :—He was a person of a very irritable disposition ; disputatious ; in short, not a man, but Ill-humour personified."

PHILIP THE FOURTH,

KING OF SPAIN.

[1621—1665.]

COUNT OLIVAREZ.

WHEN this Minister was once reproached by his Sovereign Philip the Fourth, for not having done for him what Cardinal Richelieu had done for his Master Louis XIII. and for having lost him one kingdom, that of Portugal, whilst Richelieu had extended the dominions of Louis ;

he replied, "The Cardinal, Sire, had no scruples." Olivarez, in one thing at least, imitated the Cardinal. He caused himself to be styled the Count Duke, because Richelieu had taken the title of the Cardinal Duke. Olivarez seems to have made some wise regulations for his country. He freed from the charge of public offices, for four years, all newly-married men, and exempted from taxation all those persons who had six male children. To increase the population of his country, however, he had recourse to one very dangerous and shameful expedient, he permitted marriages between young people without the consent of their parents. On being displaced from the post of Prime Minister, he retired to his estate at Loches, where, according to Vittorio Siri, he died entirely of chagrin and disappointment.

LOPE DE VEGA.

It is said in the History of the Life of this Writer, that no less than 1800 Comedies, the production of his pen, have been actually represented on the Spanish stage. His *Autos Sacramentales* (a kind of sacred drama) exceed 400; beside which there is a Collection of his Poems of various kinds in 21 vols. 4to.

It is also said, that there was no public success on which he did not compose a panegyric; no marriage of distinction without an epithalamium of his writing, nor child whose nativity he did not celebrate; not a Prince died on whom he did not write an elegy; there was no Saint for whom he did not produce a hymn; no public holiday that he did not distinguish; no literary dispute at which he did not assist either as Secretary or President. He said of himself, that he wrote five sheets per day, which, reckoning by the time he lived, has been calculated to amount to 133,225 sheets. He sometimes composed a Comedy in two days which it would have been difficult for another man to have even copied in the same time. At Toledo he once wrote five Comedies in fifteen days, reading them as he proceeded in a private house to Joseph de Valdevieso.

Juan Perez de Montalvan relates, that a Comedy being wanted for the Carnival at Madrid, Lope and he united to compose one as fast as they could. Lope took the first act and Montalvan the second, which they wrote in two days; and the third act they divided, taking eight sheets each. Montalvan seeing that the other wrote faster than he could, says he rose at two in the morning, and having finished his part at

eleven, he went to seek Lope, whom he found in the garden looking at an orange-tree that was frozen; and on inquiring what progress he had made in the verses, Lope replied, "At five I
 " began to write, and finished the Comedy an
 " hour ago; since which I have breakfasted,
 " written 150 other verses, and watered the
 " garden, and am now pretty well tired." He then read to Montalvan the eight sheets and the 150 verses.

PHILIP THE FIFTH,

KING OF SPAIN.

[1700—1724.]

THIS Prince, who was always complaining of his health, is thus described by one who had frequent opportunities of seeing him:

" He eats heartily at dinner, goes out every
 " day, afterwards sups more moderately, but
 " takes always a large plate of soup and the whole
 " of a fowl; sleeps for seven hours profoundly as
 " soon as he lays his head upon his pillow, and is
 " never disturbed either by the cough of his Queen,
 " (who

“ (who constantly sleeps with him,) or by the
“ entering of her maids into the room, who are
“ continually coming to her assistance.”

Philip was one day much embarrassed by the various accounts that had been given him of some political occurrence by the different Foreign Ministers at his Court: “ I will wait,” said he, “ till the English Minister comes” (who at that time was the late excellent Sir Benjamin Keene): “ he is of a country that never deceives.”

CARDINAL ALBERONI

was the son of a gardener near Parma, and when a boy, officiated as bell-ringer, and attended upon the parish church of his village. The Rector, finding him a shrewd sharp lad, taught him Latin. Alberoni afterwards took orders, and had a small living, on which he resided, little thinking of the great fortune that was one day to await him. M. Campistron, a Frenchman, Secretary to the Duke of Vendôme, who commanded Louis the Fourteenth's armies in Italy, was robbed, and stripped of his clothes, and of all the money that he had about him, by some
S 4 ruffians,

ruffians, near Alberoni's village. Alberoni, hearing of his misfortune, took him into his house, furnished him with clothes, and gave him as much money as he could spare for his travelling expences*.

Campistron, no less impressed with his strength of understanding than with the warmth of his benevolence, took him to the head-quarters, and

* With good and generous minds a kind action is never lost. The following anecdote is an additional proof of the truth of this opinion :

“ A Gentleman born at Salonica in Turkey, when he
“ was at St. Mary's Hall, in Oxford, as a Gentleman-
“ Commoner, was very kind to a worthy young man,
“ whose circumstances obliged him to be a Servitor of the
“ same College.

“ The Servitor, taking orders, had some preferment in
“ America given him by his friend's recommendation. On
“ the breaking out of the unfortunate war between this and
“ that country, he was accidentally informed that the
“ estate of the person to whom he had been so much
“ obliged was in danger of being confiscated, as being sup-
“ posed to belong to a British subject. On hearing this,
“ he took horse immediately, and rode to the place where
“ the Assembly for the discussion of the point was to
“ be held, and proved to the satisfaction of the Members,
“ that his friend was not a British subject. The estate
“ of his friend, by this exertion, was effectually saved,
“ and he had the satisfaction of being able thus essentially
“ to serve a person to whose kindness he had been so
“ greatly indebted.”

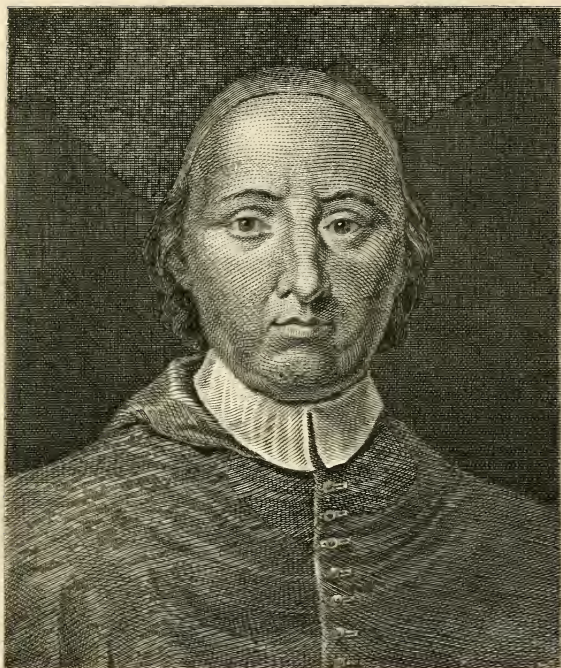
presented

presented him to his General, as a man to whom he had very great obligations. M. de Vendôme finding Alberoni to be a man of parts, gave him a petty employment, and took him to Spain. By degrees he obtained the Marshal's confidence, and proposed the daughter of his Sovereign the Duke of Parma to him, as a fit match for the King of Spain. Alberoni's proposal was attended to, and the Princess was demanded in marriage by that Monarch, then Philip the Fifth. The Duke of Parma consented with great readiness to a match that was to procure for his daughter the sovereignty of so great a kingdom as that of Spain. When every thing was settled, and immediately before the Princess was to set out for her new dominions, the Ministry of Spain had heard that she was a young woman of a haughty imperious temper, and extremely intriguing and ambitious. They therefore prevailed upon the King to write to the Duke, to request another of his daughters in marriage, to whose quiet disposition they could not possibly have any objections. The King did as he was desired and sent his letter by a special messenger. Alberoni, who was then at Parma, hearing of this, and afraid that all his projects of ambition would come to nothing, unless the Princess whom he recommended, and who of course would think herself highly obliged to him
for

for her exalted situation, became Queen of Spain, had the messenger stopped at one day's journey from Parma, and gave him his choice, either to delay his coming to Parma for a day, or to be assassinated. He of course chose the first of these alternatives, and the Princess set out upon her journey to Spain, and became Queen of that country.

Alberoni was soon made Prime Minister of Spain ; a Cardinal, and Archbishop of Valentia ; and exercised his Ministry with the most complete despotism. One of Alberoni's projects was to dispossess the Duke of Orleans of the Regency of France, and to bestow it upon his own Sovereign, as the oldest representative of the House of Bourbon ; to place the Pretender on the Throne of England, and add to Spain the kingdoms of Naples and Sicily. His project was, however, discovered by the Regent, and one of the conditions he made with the King of Spain was, the banishment of Alberoni from his councils and his kingdom. With this he was obliged to comply, and the Cardinal received orders to leave Madrid in twenty-four hours, and the kingdom of Spain in fifteen days.

Alberoni, who took with him great wealth, was upon the second day of his journey, when it was
perceived



Trivisani Pinx.^t

Noble Sculp.^t

CARDINAL ALBERONI.

London, Publish'd by T. Cadell, Junr.^r & W. Davies, Strand. Jan^y 10th 1793. —

perceived that he was carrying out of the kingdom with him the celebrated will of Charles the Second of Spain, which gave that kingdom to its then Sovereign. Persons were detached from Madrid to wrest this serious and important document from him, which it was supposed he intended to take to the Emperor of Germany, to ingratiate himself with him. With some violence they effected their purpose, and the Cardinal proceeded on his journey to the frontiers of France, where he was received by an officer, sent by the Regent to conduct him through that kingdom as a State prisoner. As a true politician, however, yields to circumstances, and is never embarrassed by any change of affairs, Alberoni, on his arrival in France, wrote to the Regent, to offer him his services against Spain. To this letter, however, his Highness disdained to return any answer.

The Cardinal's disgrace happened in 1720, and he retired to Parma for some time, till he was summoned by the Pope to attend a Consistory, in which his conduct was to be examined by some of the Members of the Sacred College respecting a correspondence he was supposed to have kept up with the Grand Seignior. He was sentenced to be confined one year in the Jesuits College at Rome. After this he returned to
Parma,

Parma, near which city he founded, at a very great expence, an establishment for the instruction of young men destined for the Priesthood. In the disastrous campaign of 1746, the buildings were destroyed by the three armies that were in the neighbourhood ; and as the Cardinal was not supposed to have been over-delicate in his acquirement of the means by which his establishment was to have been supported, his countrymen did not appear to express much dissatisfaction at the demolition of it. Alberoni, soon after this, went to Rome, and was made Legate of Romagna, by Clement the Twelfth. He died at Rome in 1752, at the age of eighty-seven years, having preserved entire, to the last, the powers of his mind and of his body. He is thus described in his old age by a person who was well acquainted with him :

“ He was very chatty in conversation, and
“ talked in so lively and so agreeable a manner,
“ that it made even the very curious facts he had
“ to tell, more interesting to those who heard
“ him. His stories were interlarded with French,
“ Spanish, or Italian, as the circumstances re-
“ quired. He was continually applying some
“ maxim of Tacitus, in Latin, to corroborate
“ his own observations, or to come in aid of
“ those of others. His general topics of con-
“ versation were either the campaigns in which
“ he

“ he attended M. de Vendôme, his Ministry in
“ Spain, or the common political events of the
“ day. He was rather impatient of contradic-
“ tion, and expected that in argument or in nar-
“ ration the company should defer to him.”

The Engraving of ALBERONI annexed is made from a Portrait of that extraordinary person by TREVISANI, in the possession of the DUKE OF BEAUFORT, at Badminton near Bath, which was presented by his Eminence himself to the Duke's Grandfather.

Alberoni's spirit was always very high, and his temper very violent. During the time that he was Prime Minister of Spain, Lord Harrington, the English Minister, carried him a list of the ships of his country that were then before Barcelona, and would act against it if he persisted in his endeavours to embroil the peace of Europe, by arming the Porte against the Emperor, and by making the Czar and the King of Sweden go to war with England, in order to establish the Pretender upon the throne of that country. Alberoni snatched the paper which contained the numbers out of the Minister's hands, and tore it in a thousand pieces. Lord Harrington, nothing abashed, went on coolly with the thread of his conversation, “ *Et comme je disois, Monseigneur.*”

When

When the Marshal de Maillebois commanded the French troops at Parma, in the year 1746, Alberoni waited upon him upon some business, but was refused admittance to him by his Secretary, who told him the Marshal was engaged in some affairs of importance, and could not see him. “*Mon ami,*” replied the Cardinal very indignantly, and opening the door of the Marshal’s apartment at the same time, “*sachez que M. de Vendôme me recevoit sur la chaise percée.*”

That Alberoni wrote with the same spirit with which he acted, the three following Letters of his to Lord Melcombe, then Envoy Extraordinary from the Court of England to the Court of Spain, will evince. They were kindly communicated to the COMPILER by PENRUDDOCK WYNDHAM, Esq. Member of Parliament for the County of Wilts; a Gentleman on whom the unanimous suffrages of his own County have lately conferred that honour; an honour long merited by his pleasing manners, his social talents, and his elegant hospitality.

“ Du Palais, ce 9 Mars 1717.

“ J’ay l’honneur, Monsieur, de vous envoyer la
 “ permission que vous avez demandé depuis un si
 “ long tems. Vous scavez que ce climat n’in-
 “ spire qu’avec lenteur l’exécution des affaires ;

“ nous aurons de la peine à le changer, de forte
 “ que il y a de la prudence à le pendre tel qu’il
 “ est. J’ay l’honneur d’être

“ Votre tres humble et

“ tres obeissant serviteur,

“ ALBERONI.

“ A Monsieur Monsieur Bubb,
 “ Envoye Extraordinaire du
 “ Roi de la Grande Bretagne
 “ en ses Mains.”

* * * * *

“ Enfin, Monsieur Bubb, trouvez bon que je
 “ vous dise, que tous les Cabinets d’Europe ont
 “ perdu la tramontane, puisque la raison d’estat
 “ est abandonné aux caprices de quelques par-
 “ ticuliers, lesquels sans rime et sans raison et
 “ peutetre par des fins particuliers, coupent et
 “ rognent des Estats et des Royaumes comme
 “ s’ils étoient des fromages d’Holande. Soyez
 “ persuadé, Monsieur, que personne ne vous estime
 “ et ne vous honore plus que

“ LE CARD. ALBERONI.”

* * * * *

“ A Madrid, ce 5 April 1718.

“ J’ai été tres ravi, Monsieur, d’apprendre votre
 “ arrivée à Londres apres avoir essuie un long et
 “ penible voyage. Quant à ce que vous m’escrivez
 “ touchant le reglement du Commerce, je vous
 “ diray, avec la franchise et la probité que vous

“ avez

“ avez experimenté dans tout ce que nous avons
“ traité ensemble, que le Roi Cath. ne prendra
“ aucune resolution la dessus avant qu’il ne voye
“ le denouément de la piece. Vous estes un bon
“ temoin de la sincerité des intentions de sa
“ Majesté Cathol. et des miennes à l’égard de
“ l’Angleterre. Vous scavez qu’on n’a pas
“ balance ici de sacrifier par deux nouveaux
“ traitées tous les avantages qu’on avoit emportez
“ par le traitée d’Utrecht, vovlant oublier le Roi
“ Cath. qu’il avoit été depouillé par le moyen
“ d’Angleterre contre toutes fortes de raisons de
“ ses Estats Provinces et Royaumes; injustice qui
“ crie toujours vengeance, puisque elle est contre
“ les loix divines et humaines. Par un si auguste
“ sacrifice le Roi Cath. a cru, qu’il obligeroit
“ le Roi de la Grande Bretagne à une juste
“ reconnoissance, et la Nation Angloise à main-
“ tenir une bonne union avec l’Espagne, et qu’à
“ l’occasion s’il n’auroit un et l’autre dans ses
“ interets au moins qu’ils demeureroient dans
“ l’indifference. Cependant je vois avec un
“ mortel chagrin qu’il n’arrivera ni l’un ni
“ l’autre, et que je me verray exposé aux justes
“ reproches de leurs Majestés. Il n’y a une
“ seule Gazette qui me dise, que votre Ministere
“ n’est plus Anglois mais Allemand, et qu’il est
“ vendus laschement à la Cour de Vienne, et
“ que par les brigues inconnus dans votre pays,
on

“ on tache de faire donner dans le panneau la
 “ Nation aussi. C’est une bonne marque de ce
 “ que je vous dise qu’après de s’être espuisée
 “ l’Angleterre d’hommes et de l’argent pour
 “ acquérir à l’Archiduc des États et des Roy-
 “ aumes, on vient de lui payer une grosse somme.
 “ Les sentimens d’estime et d’amitié que j’ai eu
 “ pour vous, et que je conserverai toujours,
 “ m’obligent de vous parler avec cette sincérité,
 “ vous assurent Monsieur que personne ne vous
 “ honore et ne vous respecte plus que

“ LE CARD. ALBERONI.

“ La Reine vient d’accoucher d’une
 “ belle et charmante Princesse.”

When the celebrated Cardinal de Polignac, a man who with the extremest polish of manners united the more solid *fond* of benevolence, was Minister from the Court of France to that of Rome, he met with Alberoni living in that city in no very great opulence. He procured for him a very handsome present in money from his sovereign Louis the Fifteenth, and afterwards prevailed upon Louis to settle a pension of 17,000 livres a-year upon him; with great reluctance, however, on the part of Alberoni to accept it. Polignac had in vain endeavoured to put the Court of Spain in good humour with Alberoni, and to procure him from that Court a pension upon his

rich benefice of the Archbishopric of Malaga, which he had been obliged to give up.

Alberoni's amusement, whilst he was at Rome, consisted in building and managing a small estate he had in the Campagna.

The Cardinal having written a letter of thanks to Voltaire for the handsome manner in which he had spoken of him in his General History, Voltaire in answer says, " The letter with which your
" Eminence has honoured me, is as flattering a
" reward of my Works as the esteem of all Europe is of your actions. You owe me no
" thanks: I have been only the organ of the
" public in speaking of you. That liberty and
" that truth which have always guided my pen
" have procured me your good opinion. These
" qualities must ever please a man of a genius
" like yours. Whoever does not esteem them,
" may very probably be a man of consequence,
" but he can never be a great man."

As a politician is ever recurring to his old trade, Alberoni, when he was Legate of Romagna, and at the age of seventy, endeavoured to bring the little REPUBLIC OF SAN MARINO, which confined upon his government, under the dominion of the Pope. The Cardinal had intrigued so successfully
with

with some of the principal inhabitants, that the day was fixed on which these Republicans were to swear allegiance to the Sovereign under whose protection they had put themselves. On the day appointed, Alberoni rides up the mountain with his suite, and is received at the door of the principal church by the priests and the chief inhabitants of the place, and conducted to his seat under a canopy, to hear High Mass and *Te Deum* sung (a ceremony usual in all Catholic countries upon similar occasions). Unluckily however for poor Alberoni, the Mass began, as usual I suppose in that Republic, with the word *Libertas*. This word had such an effect upon the minds of the hearers, who began then, for the first time perhaps, to recollect that they were about to lose the thing itself, that they fell upon the Cardinal and his attendants, drove them out of the church, and made them descend the very steep mountain of San Marino with more rapidity than that with which they had ascended it, and the Popes have ever since that time left the inhabitants of San Marino to their old form of government *. This singular event took place in the year 1740. A *bon mot* of Benedict the Fourteenth on the occasion was current in every mouth :—“ Alberoni is like a glutton, who

* Communicated to the Compiler by that excellent man General Paoli.

“ after having eaten a large salmon, cannot help
 “ casting a wistful eye at a minnow.”

The following Account of this little State, extracted from the manuscript Travels of the acute and learned HISTORIAN of ANTIENT GREECE, whose reflections in describing the most brilliant periods Republicanism has to boast, must inspire every Briton with the strongest attachment to the Constitution and Government of his own Country, that of a limited Monarchy, is permitted, by the kindness and liberality of the Writer, to embellish this Collection.

“ At the distance of twelve miles from Rimini
 “ and the Hadriatic Sea, we beheld a cloud-capt
 “ mountain, steep, rugged, and inhospitable, yet
 “ to Britons, whose affection for their own happy
 “ island cherished even the faintest image of congenial liberty, more attractive and more engaging than all the gay luxuriance of * Tuscan
 “ plains.

* “ The epithet Tuscan is justified by the authority of Polybius, l. ii. c. 14. and c. 17. He describes that extensive plain bounded by the Alps, the Apennines, and the Hadriatic, and also the plains about Mola and Capua, called the Phlegræan Fields, as antiently inhabited by the Tuscans. The territory of this people, he says, formed incomparably the finest portion of Europe. Before Polybius wrote his History, the dominion of the Tuscans
 “ had

“ plains. A black expansion of vapour partly
 “ concealed from our view the territory of what
 “ the Greeks would have called a Nation, seldom
 “ visited by strangers, though assuredly most de-
 “ serving of that honour. Liberty brightens and
 “ fertilizes the craggy rocks of St. Marino ; and
 “ instead of paradises inhabited by devils, (for thus
 “ the recollection or supposition of better times
 “ indignantly characterises the countries through
 “ which we had just travelled,) this little State,
 “ we were told, would exhibit rugged hills and
 “ savage precipices cultivated and adorned by
 “ the stubborn industry of free men, who labour
 “ with alacrity, because they reap with security.
 “ We panted at the thoughts of taking a nearer
 “ survey of this political wonder, and were im-
 “ patient to leave Rimini ; but the country ad-
 “ jacent to that city was deluged with rain ; the
 “ rivers continued to overflow ; horses could not
 “ safely clamber over rocks ; and Rimini could
 “ not furnish us with mules. But they are delicate
 “ travellers whom such puny difficulties could
 “ restrain from visiting this illustrious mountain,
 “ where Liberty, herself a mountain goddess, has

“ had contracted to a narrow span ; and according to the
 “ saying of the modern Italians, while the Pope possesses
 “ the marrow, the Great Duke of Tuscany has now only
 “ the bones of Italy.”

“ upwards of fourteen centuries fixed her rural
“ throne. Careless of mules, or horses, or car-
“ riages, to which last the Republic of St. Marino
“ is at all times inaccessible, we adopted a mode
“ of travelling which in a country where pomp is
“ immoderately studied, because wealth is too
“ indiscriminately prized, might possibly have
“ excluded unknown wanderers from the proud
“ mansions of Nobles and Princes, the Palaces of
“ Bishops, and the Vineas of Cardinals; but
“ which, we rightly conjectured, would recom-
“ mend us as welcome guests to the citizens of
“ St. Marino, whose own manliness of character
“ must approve the congenial hardihood of hum-
“ ble pedestrains.

“ The distance from Rimini to the Borgo, or
“ suburbs of St. Marino, for the Città, or city,
“ stands half a mile higher on the hill, is computed
“ at only ten Italian miles. But the badness of
“ the weather and of the roads would have in-
“ creased the tediousness of our fatiguing journey,
“ had not our fancies been amused by the ap-
“ pearance and conversation of several persons
“ whom we occasionally met or overtook, and
“ who, notwithstanding that hardness of features
“ which characterises mountaineers, displayed in
“ their words and looks a certain candour and
“ sincerity, with an undescribed mixture of hu-
“ manity

“ manity and firmness, which we had rarely seen
 “ portrayed on the face of an Italian. Such
 “ virtues, perhaps, many Italians may possess ;
 “ such virtues Raphael and Guido probably
 “ discerned in their contemporaries ; unless it be
 “ supposed that the *Antique* not only ennobled
 “ and exalted, but originally inspired their con-
 “ ceptions. Yet whatever might be the pre-
 “ eminence of Roman beauty, during the splen-
 “ dour of the *Cinque Cento*, it must be confessed
 “ of the Italians of our days, that the expression
 “ indicating virtues of the mild or generous cast,
 “ seldom breaks through the dark gloom and
 “ fullen cares which contract their brows and
 “ cloud their countenances.

“ At the distance of five miles from Rimini, a
 “ small rivulet, decorated by a disproportionably
 “ large stone bridge, which at another season of
 “ the year would have exemplified the Spanish
 “ proverb of a bridge without water, separates
 “ the territories of St. Marino from those of the
 “ Pope. Proceeding forward, we found the road
 “ extremely narrow, much worn by the rain,
 “ alternately rough and slippery, and always so
 “ bad, that we congratulated each other on re-
 “ jecting the use of the miserable rips that were
 “ offered to us at Rimini. In the midst of a heavy
 “ shower we clambered to the Borgo, situate on

“ the side of the hill, and distant (as already said)
“ half a mile from the Città, on its summit. The
“ former is destined for the habitation of peasants,
“ artisans, and strangers; the honour of inhabiting the latter is reserved for the nobles, the
“ citizens, and those who, in the language of
“ antiquity, would be styled the public guests of
“ the Commonwealth. In the whole territory
“ there is but one inn; and that of course in the
“ Borgo; for lone houses are rare in all parts of
“ the Continent, the British dominions alone, by
“ their native strength and the excellence of their
“ government, being happily exempted from the
“ terror of banditti in time of peace, and marauders in time of war. We discovered the inn at
“ St. Marino, as is usual in Italy, by the crowd
“ before the door. Having entered, we were
“ civilly received by the landlord, seated by the
“ fire-side in company with several other strangers,
“ and speedily presented with a bottle of sparkling
“ white wine, the best we had tasted in Italy,
“ and resembling Champagne in the characteristic
“ excellencies of that sprightly liquor.

“ We had not remained long in this Caravan-
“ sera, (for such is the proper name for the place
“ of hospitality in which we were received,) when
“ the dress, manners, and conversation of our
“ fellow-travellers strongly excited our attention,
“ and

“ and afforded scope for boundless speculation.
“ They were the most savage-looking men that I
“ had ever beheld ; covered with thick capottas*,
“ of coarse dark-brown woollen, lined with black
“ sheep’s skin. Their hats, which they kept on
“ their heads, were of an enormous size, swelling
“ to the circumference of an ordinary umbrella.
“ With their dress and appearance their words
“ and gestures bore too faithful a correspondence.
“ *Schioppi*” and “ *coltellate*” (gun-shots and dag-
“ ger-thrusts) were frequently in their mouths.
“ As the wine went briskly round, the conversa-
“ tion became still more animated, and took a
“ turn more decidedly terrible. They now talked
“ of nothing but fierce encounters, hair-breadth
“ escapes, and hideous lurking-places. From
“ their whole behaviour, there was reason to ap-
“ prehend, that we had unwarily fallen into com-
“ pany with Rinaldo’s party : but a few hints
“ that dropped from him who was most intoxi-
“ cated finally undeceived us, and discovered to
“ our satisfaction and shame, that instead of a
“ band of robbers, we had only met with a party
“ of smugglers. Their massy capottas and broad-
“ brimmed hats formed their defensive armour
“ against Custom-house officers and Sbirri† ;

* Great coats.

† Those who execute the orders of civil magistrates.

“ and

“ and the narratives which they heard or related
“ with such ardor and delight, contained the acts
“ of prowess by which they had repelled the
“ bravery of the Romans, and the arts of strata-
“ gem by which they had deceived the cunning
“ of the Tuscans. From the intermediate situ-
“ ation of St. Marino between the dominions of
“ Tuscany and those of the Pope, its territory is
“ continually infested by visits from those un-
“ licensed traffickers, who being enemies by
“ trade to those who administer the laws and
“ collect the revenues of their country, naturally
“ degenerate into daring and disorderly ruffians,
“ the terror of peaceful men, and both the dis-
“ grace and the bane of civilized society.

“ From the company of the smugglers we
“ longed to separate, the more because they
“ eagerly solicited our stay, promising to conduct
“ us safely across the mountains, and to defend
“ our persons and properties against robbers and
“ assassins ; but we thought it a piece of good
“ fortune, that our most valuable property, as
“ we shewed to them, consisted in our swords
“ and pistols. Having called our St. Marino
“ host, we paid him for his wine and his sausage
“ (*prosciutti*) ; and were pleased to find, that
“ contrary to our universal experience of Italian
“ landlords, he was uncommonly thankful for a
“ very

“ very moderate gratification ; a singularity
 “ which, though it probably proceeded from his
 “ being little conversant with English and other
 “ opulent travellers, we treasured with delight,
 “ as a conspicuous proof of Republican * virtue,
 “ that had escaped pure and un sullied from the
 “ contagion of those worthless guests, with whom
 “ the nature of his trade condemned him often to
 “ associate.

“ About two o’clock in the afternoon, we left
 “ the Borgo to climb up to the Città, carrying
 “ our swords in our right hands ; a precaution
 “ which the company we had just left warranted
 “ in this modern Republic, but which, as Thu-
 “ cydides informs us in his proem, would have

* “ ‘The words ‘ Republican virtue’ must sound harsh
 “ to modern ears, so shamefully has a wild Democracy
 “ abused and profaned the name of Republic. Yet, ac-
 “ cording to Machiavelli and Montesquieu, and their mas-
 “ ter Aristotle, Republics require more virtue than Mo-
 “ narchies, because in Republics the Citizens make laws
 “ to govern themselves, whereas in Monarchies the sub-
 “ jects are compelled to obey the laws made by the Prince.
 “ In Republican Governments, therefore, the citizens ought,
 “ in the words of Aristotle, and of a still higher autho-
 “ rity, ‘ to be a law unto themselves.’ How few Nations
 “ therefore are qualified, in modern times, for living happily
 “ under a Republic ; and least of all, that Nation which has
 “ shewn itself the least virtuous of all.”

“ exposed

“ exposed us to be branded with the appellation
“ of Barbarians in the Republics of Antient
“ Greece. Before we had reached the summit of
“ the hill, the cloud had dispersed, the sun shone
“ bright, we breathed a purer air, and the clear
“ light which displayed the city and territory of
“ St. Marino, was heightened by contrast with the
“ thick gloom which involved the circumjacent
“ plains. Transported with the contemplation
“ of a landscape which seemed so admirably to
“ accord with the political state of the mountain,
“ a bright gem of liberty amidst the darkness of
“ Italian servitude, we clambered cheerfully over
“ the precipices, never reflecting that as there
“ was not any place of reception for strangers in
“ the Città, we might possibly be exposed to the
“ alternative of sleeping in the streets, or return-
“ ing to the Caravanfera, crowded with smugglers,
“ whose intoxication might exasperate their na-
“ tural ferocity. From all our past remarks, we
“ had concluded that the vice of drunkenness was
“ abominated even by the lowest classes of the
“ Italians. We dreaded their fury and their knives
“ in this unusual state of mind ; but amidst all our
“ terrors could not forbear philosophising * on
“ what

* “ This word requires an apology ; for the sacred name
“ of Philosophy has been as shamefully polluted in modern
“ times,

“ what we had seen, and conjecturing, from the
“ tumultuous merriment and drunken debau-
“ chery of the smugglers, that the famed sobriety
“ of the Italian Nation is an artificial virtue
“ arising from situation and accident, not de-
“ pending on temperament, or resulting from
“ character. Drinking is the vice of men whose
“ lives are chequered by vicissitudes of toil and
“ ease, of danger and security. It is the vice of
“ soldiers, mariners, and huntsmen; of those
“ who exercise boisterous occupations, or pursue
“ dangerous amusements; and if the modern
“ Italians are less addicted to excess in wine
“ than the Greeks and Romans in antient, or
“ the English and Germans in modern times,
“ their temperance may fairly be ascribed to the
“ indolent monotony of their listless lives; which,
“ being never exhausted by fatigue, can never be
“ gladdened by repose; and being never agitated
“ by the terrors of danger, can never be trans-
“ ported by the joys of deliverance.

“ From these airy speculations, by which we
“ fancied that we stripped Italy of what some

“ times, by Sophists and Sceptics, as the word Republic
“ by Madmen and Levellers. The present generation must
“ pass away, before either of these terms can resume its
“ pristine and native honours.”

“ travellers

“ travellers have too hastily concluded to be the
“ only virtue which she has left, we were
“ awakened by the appearance of a venerable
“ person, in a bag wig and sword, cautiously
“ leading his Bourrique * down the precipice.
“ He returned our salute with an air of courtesy
“ bespeaking such affability, that we quickly
“ entered into conversation with him, and discovered to our surprise and joy, that we were
“ in company with a very respectable personage,
“ and one whom Mr. Addison has dignified
“ with the appellation of ‘ the fourth man in
“ ‘ the State.’ The stipendiary physician of
“ St. Marino (for this was the person with
“ whom we were conversing) told us, that we
“ might be accommodated with good lodging
“ in the Convent of Capuchins; and as we
“ were strangers, that he would return, shew
“ us the house, and present us to Father Bonelli. We expressed our unwillingness to
“ give him the trouble of again ascending the
“ hill; but of this trouble the deeply-wrinkled
“ mountaineer made light, and we yielded to
“ his proposal with only apparent reluctance;
“ since, to the indelicacy of introducing ourselves, we preferred the introduction of a
“ man whom we had even casually met with on

* Ass.

“ the road. To the Convent we were admitted
 “ by a *frate servente*, or lay friar, and conduct-
 “ ed to the *Padre Maestro*, the Prior Bonelli, a
 “ man sixty years old, and, as we were told by
 “ the Physician, descended from one of the no-
 “ blest families in the Commonwealth. Having
 “ received and returned such compliments as
 “ are held indispensible in this ceremonious
 “ country, the Prior conducted us above stairs,
 “ and shewed us two clean and comfortable
 “ chambers, which he said we might command,
 “ while we deigned to honour the Republic (such
 “ were his expressions) with the favour of our re-
 “ sidence. As to our entertainment, he said we
 “ might, as best pleased us, either sup apart by
 “ ourselves, or in company with him and his
 “ monks. We told him, our happiness would be
 “ complete, were we permitted to enjoy the advan-
 “ tage of his company and conversation. My
 “ conversation! You shall soon enjoy better than
 “ mine; since within half an hour I shall have the
 “ honour of conducting you to the house of a
 “ charming young Lady, (so I must call her, though
 “ my own kinswoman,) whose *Conversazione* as-
 “ sembles this evening. During this dialogue
 “ a servant arrived, bringing our portmanteau
 “ from Rimini, and thereby enabling us with
 “ more decency of appearance to pay our re-
 “ spects to the Lady, in company with the Prior

“ her uncle. The Signora P—— received us
“ politely in an inner apartment, after we had
“ passed through two outer rooms, in each of
“ which there was a servant in waiting. Above
“ a dozen Gentlemen, well dressed and polite
“ after the fashion of Italy, with six other Ladies, formed this agreeable party. Coffee
“ and Sorbettis being served, cards were introduced ; and, in quality of strangers, we had
“ the honour of losing a few sequins at Ombre
“ with the Mistress of the House. The other
“ Ladies present took up, each of them, two
“ Gentlemen ; for Ombre is the universal game,
“ because in Italian Assemblies the number of
“ men commonly triples that of women ; the
“ latter, when unmarried, seldom going abroad ;
“ and when married, being ambitious of appearing to receive company every evening at
“ home. During the intervals of play, we endeavoured to turn the conversation on the
“ history and present state of St. Marino, but
“ found this subject to be too grave for the
“ company. In this little State, as well as in
“ other parts of Italy, the social amusements of
“ life, consisting chiefly in what are called *Con-*
“ *versazioni*, have widely deviated from the *Sym-*
“ *posia* of the Greeks and the *Convivia* of the
“ Romans. Instead of philosophical dialogues
“ and epideiktic orations ; and instead of those
“ animated

“ animated rehearsals of approved works of his-
“ tory and poetry, which formed the enter-
“ tainment and delight of antiquity, the mo-
“ dern Italian *Conversazioni* exhibit a very dif-
“ ferent scene ; a scene in which play is the bu-
“ siness ; gallantry the amusement ; and of which
“ avarice, vanity, and mere sensual pleasure form
“ the sole connecting principle and chief ulti-
“ mate end. Such insipid and such mercenary
“ Assemblies are sometimes enlivened by the
“ jokes of the buffoon ; the *Improvisatore* some-
“ times displays in them the powers of his me-
“ mory rather than the elegance of his fancy ;
“ and every entertainment in Italy, whether gay
“ or serious, is always seasoned with music ; but
“ chiefly that soft voluptuous music which was
“ banished by Lycurgus, proscribed by Plato,
“ and prohibited by other Legislators, under se-
“ vere penalties, as unfriendly to virtue and de-
“ structive of manhood. The great amusements
“ of life are commonly nothing more than
“ images of its necessary occupations ; and
“ where the latter, therefore, are different, so
“ also must be the former. Is it because the
“ occupations of the Ancients were less softened
“ than those of the Moderns, that women are
“ found to have acted among different Nations
“ such different parts in Society ? and that the
“ contrast is so striking between the wife of a

“ citizen of St. Marino, furrounded with her
 “ card-tables, her music, and her admirers, and
 “ the Roman Lucretia, *nocte serâ deditam lanæ*
 “ *inter lucubrantès ancillas*, (Tit. liv. i. 57.) or
 “ the more copious descriptions of female mo-
 “ desty and industry given by Ischomachus in
 “ Xenophon’s Treatise on Domestic Œconomy?
 “ In modern Italy this contrast of manners dis-
 “ plays its greatest force. Though less beautiful
 “ and less accomplished than the English and
 “ French, the Italian women expect superior
 “ attention, and exact greater assiduities. To
 “ be well with the Ladies, is the highest ambition
 “ of the men. Upon this principle their man-
 “ ners are formed; by this their behaviour is
 “ regulated; and the art of conversation, in its
 “ utmost sprightliness and highest perfection, is
 “ reduced to that playful wantonness, which
 “ touching slightly on what is felt most sensibly,
 “ amuses with perpetual shadows of desired
 “ realities.

“ To the honour of St. Marino, it must be
 “ observed, that neither the Prior Bonelli, nor
 “ two Counsellors who were present, took any
 “ considerable part in this too sportive conversa-
 “ tion; and the Gentlemen at the Signora P—’s
 “ were chiefly Romans and Florentines; men,
 “ we were told, whom sometimes misfortune and
 “ some-

“ sometimes inclination, but more frequently ex-
 “ travagance and necessity drive from their re-
 “ spective countries, and who, having relations
 “ or friends in St. Marino, establish themselves in
 “ that cheap city, where they subsist on the wreck
 “ of their fortunes, and elude the pursuit of their
 “ creditors.

“ Next morning Bonelli having invited several
 “ of his fellow-citizens to drink chocolate, we
 “ learned from them, that the morality and piety
 “ which had long distinguished St. Marino, daily
 “ suffered decline through the contagious in-
 “ fluence of those intruders, whom good policy
 “ ought never to have admitted within the
 “ territory, but whom the indulgence of huma-
 “ nity could not be prevailed on to expel.

“ After breakfast, our good-natured landlord
 “ kindly proposed a walk, that his English guests
 “ might view the city and adjacent country. The
 “ main street is well paved, but narrow and steep.
 “ The similarity of the houses indicates a happy
 “ mediocrity of fortune. There is a fine cistern
 “ of pure water; and we admired the coolness
 “ and dryness of the wine-cellars, ventilated by
 “ communications with caverns in the rock. To
 “ this circumstance, as much as to the quality of
 “ the soil and careful culture of the grape, the
 “ wine

“ wine of St. Marino is indebted for its peculiar
“ excellence.

“ The whole territory of the Republic extends
“ about thirty miles in circumference. It is of
“ an irregular oval form, and its mean diameter
“ may be estimated at six English miles. The
“ soil naturally craggy and barren, and hardly fit
“ for goats, yet actually maintains (such are the
“ attractions of Liberty) upwards of seven thou-
“ sand persons ; and being every where adorned
“ by mulberry-trees, vines, and olives, supplies
“ the materials of an advantageous trade, parti-
“ cularly in silk, with Rome, Florence, and
“ other cities of Italy.

“ In extent of territory, St. Marino, inconfide-
“ rable as it seems, equals many Republics that
“ have performed mighty achievements and pur-
“ chased immortal renown. The independent
“ States of Thespiæ and Platæa were respectively
“ less extensive ; and the boundaries of the
“ modern Republic exceed those of Ægina and
“ Megara ; the former of which was distinguished
“ by its commerce and its colonies in Egypt and
“ the East ; and the latter, as Lyfias and Xeno-
“ phon inform us, could bring into the field, be-
“ sides proportional bodies of light troops, 3000
“ hardy pikemen, who with the service of Mars
“ united

“ united that of Ceres and of Bacchus ; extract-
“ ing from bleak hills and rugged mountains
“ rich harvests and teeming vintages.

“ The remembrance of our beloved Republics
“ of Greece, ennobled by the inestimable gifts of
“ unrivalled genius, endeared to us St. Marino,
“ even by its littleness. In this literary enthusiasm,
“ we could willingly have traversed every inch of
“ its diminutive territory : but politeness required
“ that we should not subject Bonelli and his
“ friends to such unnecessary fatigue ; and the
“ changeableness of the weather, a continual
“ variation of sunshine and cloudiness, the so-
“ lemnity of dark magnifying vapours, together
“ with the velocity of drizzly or gleamy showers,
“ produced such unusual accidents of light and
“ shade in this mountain scene, as often suspended
“ the motion of our limbs, and fixed our eyes in
“ astonishment. From the highest top of St.
“ Marino we beheld the bright summit of ano-
“ ther and far loftier mountain, towering above,
“ and beyond, a dark cloud, which by contrast
“ threw the conical top of the hill to such a
“ distance, that it seemed to rise from another
“ world. The height of St. Marino (we were
“ told) had been accurately measured by Father
“ Boscovich, and found to be nearly half a mile
“ above the level of the neighbouring sea.

“ Almost immediately after returning from our
“ walk, dinner was served at the Convent ; for
“ the politeness of Father Bonelli had prolonged
“ his stay abroad far beyond his usual hour of
“ repast. Speedily after dinner we were con-
“ ducted by the good Father to the *Conversazione*
“ of another lady, also his relation, where we
“ had the honour of meeting the *Capitaneos*, or
“ Consuls, the *Commiffareo*, or Chief Judge, and
“ several distinguished Members of the Senate.
“ Recommended only by our youth and curiosity,
“ we spent the evening most agreeably with
“ those respectable magistrates, who were as
“ communicative in answering as inquisitive in
“ asking questions. The company continually
“ increasing, and Father Bonelli carefully ad-
“ dressing all new-comers by the titles of their
“ respective offices, we were surprised toward the
“ close of the evening, and the usual hour of
“ retirement, that we had not yet seen *Il Signor*
“ *Dottore* and *Il Pædagogo Pubblico*, the Physician
“ and Schoolmaster, whom Mr. Addison repre-
“ sents as two of the most distinguished digni- /
“ taries in the Commonwealth. A short ac-
“ quaintance is sufficient to inspire confidence
“ between congenial minds. We frankly testi-
“ fied our surprise to the Father. He laughed
“ heartily at our simplicity, and thought the
“ joke too good not to be communicated to the
“ company.

“ company. When their vociferous mirth had
“ subsided, an old gentleman, who had been re-
“ peatedly invested with the highest honours of his
“ country, observed, that he well knew Mr. Ad-
“ dison’s account of St. Marino, which had been
“ translated more than once into the French and
“ Italian languages. Remote and inconsider-
“ able as they were, his ancestors were highly
“ honoured by the notice of that illustrious tra-
“ veller, who, he understood, was not only a
“ classic author in English, but an author who
“ had uniformly and most successfully employed
“ his pen in the cause of Virtue and Liberty.
“ Yet, as must often happen to travellers,
“ Mr. Addison, he continued, has, in speaking
“ of this little République, been deceived by first
“ appearances. Neither our Schoolmaster nor
“ Physician enjoy any pre-eminence in the State.
“ They are maintained indeed by public salaries,
“ as in several other cities of Italy; and there is
“ nothing peculiar in their condition here, ex-
“ cept that the Schoolmaster has more and the
“ Physician less to do than in most other places,
“ because our diseases are few, and our children
“ are many. This sally having been received
“ with approbation by the company, the veteran
“ proceeded to explain the real distinction of
“ ranks in St. Marino, consisting in the *Nobili*,
“ *Cittadini*, and *Stipendiate*, Nobles, Citizens,

“ and Stipendiaries. The Nobles, he told us,
“ exceeded not twenty families, of which several
“ enjoyed estates without the territory, worth
“ from three to eight hundred pounds a-year
“ sterling : That, from respect to the Holy See,
“ under whose protection the Republic had long
“ subsisted quietly and happily, many persons of
“ distinction in the Pope’s territories had been
“ admitted *Cittadini Honorati*, Honorary Citizens
“ of St. Marino, particularly several illustrious
“ houses of Rimini, and the forty noble families
“ of Bologna. Even of the Venetian Nobles
“ themselves, antient as they certainly were, and
“ invested as they still continued to be with the
“ whole sovereignty of their country, many dis-
“ dained not to be associated to the diminutive
“ honours of St. Marino, and to increase the
“ number of its citizens ; and that this aggrega-
“ tion of illustrious foreigners, far from being
“ considered as dangerous to public liberty, was
“ deemed essential, in so small a Commonwealth,
“ to national safety.

“ Left the conversation might take another
“ turn, I drew from my pocket Mr. Addison’s
“ account of St. Marino, which, being exceed-
“ ingly short, I begged leave to read, that his
“ errors, if he had committed any, might be
“ corrected, and the alterations noted which the
“ country

“ country had undergone in the space of seventy
 “ years, from 1703 to 1773.

“ The propofal being obligingly accepted, I
 “ read in Mr. Addifon, ‘ They have at St. Ma-
 “ rino five churches, and reckon above five
 “ thoufand fouls in their community.’ Instead
 “ of which I was defired to fay, ‘ They have in
 “ St. Marino ten parifhes, ten churches, and
 “ reckon above feven thoufand fouls in their
 “ community.’ Again Mr. Addifon fays, ‘ The
 “ Council of Sixty, notwithstanding its name,
 “ confifts but of Forty Perfons.’ That was the
 “ cafe when this illuftrious author vifited the
 “ Republic; but the Council has fince that
 “ time been augmented by twenty members, and
 “ the number now agrees with the name. Thefe
 “ circumftances are important; for from them
 “ it appears, that while the neighbouring terri-
 “ tory of Rome is impoverifhed and gloomed by
 “ the dominion of ecclefiaftics, of which, in the
 “ words of Dr. Robertson, ‘ to fqueeze and to
 “ amafs, not to ameliorate, is the object*,’ and
 “ while

* “ See Robertson’s Charles V. vol. I. feft. iii. p. 157.
 “ The Doctor adds, ‘ The patrimony of St. Peter was worfe
 “ governed than any other part of Europe; and though a
 “ generous Pontiff might fufpend for a little, or counteract
 “ the effect of thofe vices which are peculiar to the govern-
 “ ment of ecclefiaftics, the difeafe not only remained incu-
 “ rable, but has gone on increafing from age to age, and
 “ the

“ while the neighbouring cities of Tuscany are
 “ accused of shamefully abandoning their privi-
 “ leges and their wealth to the Grand Duke,
 “ who, parsimonious in the extreme, as to his
 “ own person and government, is thought soli-
 “ citous of seconding by his heavy purse the
 “ wild projects of his brother the Emperor Jo-
 “ seph, the little Republic of St. Marino, on the
 “ contrary, has been increasing its populousness,
 “ confirming its strength, and extending the
 “ basis of its government. For these advantages
 “ it is indebted to its mountainous situation,

“ the decline of the State has kept pace with its progress.’
 “ On reading over this passage a doubt arises whether it
 “ ought not to be expunged, as unjustly severe. Considered
 “ in one view, the dominion of the Popes was naturally pre-
 “ judicial to Society; but an evil becomes a good, which
 “ prevents evils greater than itself. The authority of Popes
 “ restrained the alternate tyranny of paramount Kings and
 “ feudal Barons. Religion, in its least perfect form, was
 “ a check to headstrong passion, and a restraint on ruffian
 “ violence: and should it be admitted, that the temporal
 “ government of ecclesiastics had tended to depress the in-
 “ dustry and populousness of their immediate dominions, (a
 “ position which would require a very complex and elaborate
 “ investigation to substantiate,) yet this local depression
 “ would be compensated and overbalanced by the distinguished
 “ merit of the Popes, in the preservation, advancement, and
 “ diffusion of learning, civility, and elegant arts; to which
 “ Rome, in barbarous ages, offered the only, or the safest,
 “ asylum; and of which she still exhibits the most inesti-
 “ mable models,”

“ virtuous

“ virtuous manners, and total want of ambition ;
 “ which last-mentioned qualities, as antient his-
 “ tory teaches us, are far from being character-
 “ istic of Republican government ; though a
 “ Republic that is without them, can neither
 “ subsist happily itself, nor allow happiness to
 “ its neighbours.

“ In the Republics of Italy, (St. Marino alone
 “ excepted,) the people at large are excluded,
 “ by the circumstance of their birth, from any
 “ principal share in the sovereignty. Instead of
 “ one Royal Master, they are subjects of *600
 “ petty Princes ; and their condition is far less
 “ eligible than that of the subjects of Monarchies ;
 “ because the latter cannot be collectively de-
 “ graded by the rank of a Monarch, which, ex-
 “ cluding comparison, is superior to envy ; and
 “ are individually entitled to aspire, by their
 “ talents and merits, to the exercise of every
 “ magistracy, and to the enjoyment of every
 “ preferment and every honour which their
 “ King and Country can bestow. The Repub-

* “ In the shop of an eminent bookseller and publisher of
 “ an antient and celebrated Republic of Italy, I was explain-
 “ ing to a young patrician the nature of an English circu-
 “ lating Library. ‘ Why don’t you,’ said he, turning to
 “ the bookseller, ‘ introduce such an institution ?’ The other
 “ replied, ‘ *Sono troppa principi* ?’—We have too many
 “ princes,”

“ lic

“ lic of St. Marino, on the other hand, like
“ feveral Commonwealths of Antiquity, and like
“ fome leffer Cantons of Switzerland, for the
“ greater are univerfally moulded after the rigid
“ Italian model, contains what is found by expe-
“ rience to be a due mixture of popular govern-
“ ment among fo fimple a people, and in fo
“ fmall a State. The Council of Sixty is
“ equally compofed of *Nobili* and *Cittadini*, Pa-
“ tricians and Plebeians. This Council, which
“ may be called the Senate, conducts the ordi-
“ nary branches of public adminiftration; but the
“ *Arengo*, or affembly of the People, containing
“ a Representative from every houfe or family, is
“ fummoned for the purpose of elections, and on
“ other important emergencies: it has always ap-
“ proved the decifions of the Senate. In chufing
“ Senators and Magiftrates, the refpect of the citi-
“ zens for hereditary worth commonly raifes the
“ fon to the dignity before held by his father.
“ Indeed moft profefions and employments de-
“ fcend in lineal fucceffion among this fimple
“ people; a circumftance which explains a very
“ extraordinary fact mentioned by Mr. Addifon,
“ that in two purchafes made refpectively in the
“ years 1100 and 1170, the names of the com-
“ miffioners or agents, on the part of the Repub-
“ lic, fhould be the fame in both tranfactions,
“ though the deeds were executed at the diftance
“ of feventy years from each other.

“ Not-

“ Notwithstanding the natural and proper in-
 “ fluence of wealth and birth and merit, the
 “ liberties and properties of individuals are in-
 “ comparably more safe in St. Marino than they
 “ can ever possibly be under the capricious
 “ tyranny of a levelling Democracy; and the
 “ people at large have the firmest security, that
 “ their superiors will not abuse their just pre-
 “ eminence, since all the plebeians of full age
 “ are trained to arms, and commanded by a sort
 “ of military Tribune of their own chusing,
 “ whose employment is inferior in dignity to that
 “ of the *Capitaneos*, or Consuls, yet altogether
 “ distinct from the jurisdiction of those Pa-
 “ trician Magistrates. This important military
 “ officer is overlooked by Mr. Addison, who has
 “ also omitted to mention the Treasurer of the
 “ Republic. The business of the latter consists in
 “ collecting and administering the public contribu-
 “ tions, and in paying the *Stipendiati* or Pension-
 “ aries, whose salaries, as may be imagined, are
 “ extremely moderate; that of the *Commiffareo*,
 “ or Chief Judge, amounting only to sixty pounds
 “ a-year. His income is considerably augmented
 “ by the *sportulæ* or fees paid by the litigant parties;
 “ so that his whole appointments fall little short of
 “ one hundred pounds *per ann.* a sum which in
 “ this primitive Commonwealth is found suffi-
 “ cient to support the dignity of a Chief Justice.

“ The

“ The laws of St. Marino are contained in a
“ thin folio, printed at Rimini, entitled, “ *Statuta*
“ *Illustriſſimæ Rcipublicæ* ;” and the whole history
“ of this happy and truly illustrious, because
“ virtuous and peaceable, community is com-
“ prised in the account of a war in which the
“ Commonwealth assisted Pope Pius II. against
“ Malatesta, Prince of Rimini; in the records of
“ the purchase of two castles, with their depend-
“ ent districts, in the years 1100 and 1170; and
“ in the well-authenticated narrative of the
“ foundation of the State above fourteen hundred
“ years ago by St. Marino, a Dalmatian Architect,
“ who, having finished with much honour the
“ repairs of Rimini, retired to this solitary moun-
“ tain, practised the austerities of a hermit,
“ wrought miracles, and with the assistance of a
“ few admirers built a church and founded a
“ city, which his reputation for sanctity speedily
“ reared, extended, and filled with inhabitants.
“ In the principal church, which as well as that
“ of the Franciscans contains some good pictures,
“ the statue of this Saint and Lawgiver is erected
“ near the high altar. He holds a Mountain in
“ his hand, and is crowned with three Castles;
“ emblems which, from what has been above
“ said, appear fitly chosen for the arms of the
“ Republic.

“ Mr.

“ Mr. Addison observes, that the origin of
“ St. Marino must be acknowledged to be far
“ nobler than that of Rome, which was an asylum
“ for robbers and murderers, whereas St. Marino
“ was the resort of persons eminent for their piety
“ and devotion. This observation appears to me
“ to be erroneous in two respects, decorating
“ with unfair honours the one Republic, and
“ heaping unmerited disgrace on the other. If
“ piety founded St. Marino, with this piety much
“ superstition was intermixed ; a superstition un-
“ friendly to the best principles of society, and
“ hostile to the favourite ends of nature, preach-
“ ing celibacy, and exacting mortification, the
“ hideous offspring of ignorance and terror, de-
“ testing men as criminals, and trembling at God
“ as a tyrant. But Rome, according to the
“ only historian* who has circumstantially and
“ authentically described its early transactions,
“ was an expansion of Alba Longa, itself a
“ Grecian Colony, which, according to the im-
“ memorial and sacred custom of its mother-
“ country, diffused into new settlements the
“ exuberance of a flourishing population, pro-
“ duced by the wisest and most liberal institutions.
“ According to the same admirable historian,
“ the manly discernment of Romulus offered an

* Dionysius of Halicarnassus.

“ asylum

“ asylum not merely for robbers and murderers,
“ but for those who were threatened with mur-
“ der or robbery, who spurned subjection, or
“ fled from oppression ; for amidst the lawless
“ turbulence of antient Italy, the weak needed
“ protectors against the strong, the few against
“ the many ; and Rome, at her earliest age,
“ already systematically assisted the weakest party ;
“ thus adopting in her infancy that politick
“ heroism, that was destined, by firm and ma-
“ jestic steps, to conduct her manhood and
“ maturity to the fair sovereignty of consenting
“ Nations.

“ Both in their origin and in their progress,
“ Rome and St. Marino form the natural objects,
“ not indeed of a comparison, but of a striking
“ contrast ; and compressed as is the latter Re-
“ public between the dominions of the Pope and
“ those of the Grand Duke, to whose subjects
“ St. Marino is bound to allow a free passage
“ through its territory, its citizens would deserve
“ ridicule or pity, did they affect the character,
“ or imitate the maxims, of those magnanimous
“ Senators, who, for the space of more than two
“ centuries, swayed the politicks and controuled
“ the revolutions of the world. Convinced that
“ their independence results from their insigni-
“ ficancy, the Senators of St. Marino smiled,

“ when we read in Mr. Addison, ‘ These Re-
 “ publicans would sell their liberties dear to any
 “ that attacked them.’ We had not the indeli-
 “ cacy to desire them to interpret this simile ; or
 “ to make ourselves any comment upon it, being
 “ persuaded, that, precarious and shadowy as their
 “ liberty is, their rational knowledge and their
 “ virtues have enabled them to extract from it
 “ both substantial and permanent enjoyment, and
 “ make them live happier here, amidst rocks and
 “ snows, than are their Tuscan and Roman
 “ neighbours in rich plains and warm vallies.

“ To the inhabitants of this little State, the
 “ *Arengo*, the Council, the different offices of
 “ magistracy, innocent rural labours, and military
 “ exercises equally useful and innocent, supply
 “ a continual succession of manly engagements.
 “ Hopes and fears respecting the safety of their
 “ country awaken curiosity and excite inquiry.
 “ They read the gazettes of Europe with in-
 “ terest ; they study history with improvement ;
 “ in conversation their questions are pertinent,
 “ and their answers satisfactory. Contrary to
 “ what has been observed by travellers of other
 “ Italians, the citizens of St. Marino delight in
 “ literary conversation ; and Mr. Addison re-
 “ marks, that he hardly met with an unlettered
 “ man in their Republic. In speaking of Bec-

“ caria’s book on Style, then recently published,
“ one of the Senators said, that it was a treatise
“ on style in a very bad style, abounding in false
“ ornaments and epigrammatic gallicism. An-
“ other observed, he wished that fashionable
“ writer, who had been commented on by Vol-
“ taire, an author still more fashionable and more
“ pernicious than himself, would confine himself
“ to such harmless topics as rhetoric and style ;
“ for his book on Crimes and Punishments was
“ calculated to do much serious mischief, at least
“ to prevent much positive good ; because in
“ that popular work he had declaimed very per-
“ suasively against capital punishments, in a
“ country long disgraced by capital crimes, which
“ were scarcely ever capitally punished.

“ The love of letters which distinguishes the
“ people of St. Marino makes them regret that
“ they are seldom visited by literary travellers.
“ Of our own countrymen belonging to this de-
“ scription, they mentioned with much respect
“ Mr. Addison and Il Signor Giovanni Symonds,
“ now Professor of History in the University of
“ Cambridge. We were proud of being classed
“ with such men by the honest simplicity of these
“ virtuous Mountaineers, whom we left with
“ regret, most heartily wishing to them the con-
“ tinuance of their liberties ; which, to men of
“ their

their character, and theirs only, are real and
solid blessings.

“ For let it never be forgotton, that the inesti-
“ mable gift of civil liberty may often be provi-
“ dentially with-held, because it cannot be safely
“ bestowed, unless rational knowledge has been
“ attained, and virtuous habits have been ac-
“ quired. In the language of the wisest man of
“ Pagan antiquity, a great length of time is re-
“ quisite to the formation of any moderately good
“ Government; because that Government is
“ always the best, which is the best adapted to
“ the genius and habits of its subjects*. The
“ institutions which suit the well-balanced frame
“ of mind of the Mountaineers of St. Marino,
“ who, breathing a purer air, seem to have di-
“ vested themselves of many of the grosser and
“ more earthly affections, might ill accord with
“ the softened tenants of the Capuan Plains;
“ since, according to the same penetrating
“ searcher into the secrets of human nature,
“ ‘ the inhabitants of the Fortunate Islands, if
“ such islands really exist, must either be the
“ most virtuous or the most wretched of men.’
“ Aristotle hardly knew the inhabitants of the
“ British Isles; but let us, who know ourselves

* Aristot. Politics, ii. 6.

“ and our good fortune, confide in the assurance,
“ that this incomparable Author would no longer
“ entertain the above geographical doubt, were
“ he to revive in the eighteenth century, and to
“ visit the British dominions under the govern-
“ ment of George III. As we have long been
“ the happiest of Nations, let us cherish the
“ hope, that the causes of our happiness are,
“ morally speaking, inalterable. The character
“ of our ancestors, uniting, beyond all people on
“ earth, firmness with humanity, gave to us our
“ Government; and the preservation of our Go-
“ vernment, as it now stands, under a Prince
“ who is at once the Patron and the Model of
“ those virtues on which alone National prosperity
“ can rest, forms the surest pledge for the stabi-
“ lity of that character, which has long adorned,
“ and we trust will ever adorn, the envied name
“ of BRITON.”

The VIEW of SAN MARINO is taken from a sketch made upon the spot by Mr. WILSON, the celebrated Landscape-Painter, in 1751, when he travelled through Italy in company with Mr. LOCK of Norbury-Park.



Landscap dress, from a sketch by R. Allom.

S A N M A R I N O .

Published in July 1795, by Tindall & Davies.

LOUIS THE FIRST,

KING OF FRANCE,

CALLED LE DEBONNAIRE.

[814—840.]

“ THIS Prince,” says Montesquieu, “ the
 “ sport of his passions, and the dupe even of his
 “ own virtues, neither knew his strength nor his
 “ weakness. He was unable to make himself
 “ either hated or beloved, and with no vice in
 “ his heart, he had every possible defect in his
 “ head.”

One of the first sumptuary laws in France was made in his reign : it forbade both to ecclesiastics and to soldiers the wearing of silk gowns and ornaments of gold and silver ; to the first, it forbade rings set with precious stones, belts and shoes enriched with gold or precious stones, and harnesses and bridles embossed with gold and silver. He was very angry with his soldiers who took anything of value with them into the field. “ Is it
 “ not sufficient,” said he to them, “ to expose
 “ your lives, without enriching your enemies
 “ with the spoils they take from you, and
 “ enabling them to become rich at your ex-
 “ pence?”

Louis had all the minute scrupulosity of devotion. In his last sickness he told his Officers, that his disease was inflicted upon him for not having kept the last Lent with sufficient strictness; “and now,” added he, “you see that I am obliged to fast.”

“Those who had his confidence,” says Fauchet, “abused it in the extreme; which happened,” adds he, “*pour s’occuper trop à lire et à psalmodier, car combien que ce soit chose bienfaisante à un Prince savant et devotieux, si doit-il être plus en action qu’en contemplation.*”

HUGH CAPET.

[987—996.]

DANTE, in the Twentieth Canto of his “Purgatory,” makes this Monarch say,

“*Figliuol fui d’un Beccaio di Parigi;
I fui radici de la mala pianta,
Che la terra Christiana tutta aduggia,
Si che buon frutto rado se ne schianta:—*”

“I was the son of a Butcher of Paris: I was the root of the bad plant that has so overshadowed all the Christian country, that it but rarely produces good fruit.”

“As

“ As this passage of Dante,” says Pasquier,
“ was one day being explained to Francis the
“ First, by Luigi Allemano, he was outrageous
“ at the falsity which it contained, and ordered
“ that it should be torn out of the book ; and
“ with great indignation forbid the reading of it
“ throughout his kingdom. To excuse, however,
“ the impertinence of the passage, Pasquier sup-
“ poses that Dante, under the appellation of
“ Butcher, understood that of a great and valiant
“ warrior ; in the same manner,” adds he, “ that
“ the famous Oliver Clifton was called a butcher
“ by his countrymen, because he never spared the
“ life of any Englishman that fell into his hands ;
“ and that the second Duke of Guise was called
“ a butcher by the Huguenots.” Some authors
have supposed that Dante was roughly treated by
Charles de Valois, King of France, a descendant
of Capet, who came to Florence as the Legate of
Pope Boniface the Eighth, to settle the disorders
of that city, and that he revenged himself upon
him, in thus depreciating the stock of his race.

The French writers appear to be uncertain for
what reason the name of *Capet* was given to Hugh ;
some supposing it took its rise from his having a
large head ; others alledging, that it was given to
him, from the quantity or the quality of brains
which his head contained.

LOUIS THE SIXTH,

SURNAMED LE GROS.

[1108—1137.]

IN the reign of this Prince, the Sovereign of France possessed merely a portion of the kingdom : the rest of it was governed by the great vassals of the Sovereign, who were tyrants within their own domains, and rebellious against their Prince. One of the nobles of Louis, on going out to fight with his vassals, against his Sovereign, said seriously to his wife, “ Countess, give me the sword that hangs up in my hall.” On receiving the sword from the hands of his wife, he exclaimed, “ He is a Count only who receives it from your noble hands ; but he is a Sovereign who will bring it back again to you covered with the blood of his rival.”

In an engagement in which Louis was, a soldier of the enemy took hold of the bridle of his horse, crying out, “ The King is taken.”—“ Know, Sir,” replied Louis, lifting up his battle-axe, with which he clave his head in two, “ Know, Sir, a King is never taken, not even at Chefs.”

The

The last words which he uttered to his son before his death, were, “ *Ne oubliez jamais, mon fils, que l'autorité Royale est un fardeau, dont vous rendrez un compte très exact après votre mort :* ”
 “ My son, always bear in mind, that the royal authority is a charge imposed upon you, of which, after your death, you must render an exact account.”

Louis was called “ *le Gros*—the Great,” on account of his size. Louis the Fourteenth was one day asking Boileau, whether there was any difference in the meaning of the epithets *gros* and *grand*. “Is there none, Sire,” demanded the satirist, “ between Louis *le Gros* and Louis *le Grand*?”

ABELARD.

THE following simple and elegant Inscription was some years ago placed on the stone that covers the remains of the too celebrated Abelard and Eloisa :

Hic
Sub eodem marmore jacent
Hujus Monasterii Conditor
 PETRUS ABAILLARDUS
Et Abbatissa Prima
 HELOISA ;

Olim

*Olim studiis, ingenio, amore,
 Infaustis nuptiis ac pœnitentiâ,
 Nunc aternâ (ut speramus) felicitate
 Conjuncti.*

ABAILLARDUS obiit xxi. April.

Anno 1141.

HELOISA obiit xvii. Maii,

Anno 1163.

Curâ CAROLÆ DE RINCY,

PARACLETE Abbatisse,

Anno 1779.

Abelard and Eloisa were the most learned persons of their time. He was a celebrated teacher of Grammar, of Philosophy, and of Theology. She was exquisitely beautiful, and well skilled in the Latin, Greek, and Hebrew languages. Eloisa became Abbess of the Convent of the Paraclete. She inspired her Nuns with such a passion for learning, that, according to a contemporary writer, without being Syrians, Greeks, or Romans, they spoke the different languages of those countries as well as their native tongue, and on certain days in the year sang the Offices of the Catholic Church in Hebrew, in Greek, and in Latin.

The manner of Eloisa's taking the veil is thus described by a writer of her time :

“ On the day appointed for the ceremony, the
 “ Bishop of Paris officiated. He gave his bene-
 “ diction

“ diction to the veil that, according to the custom
“ of the times, was placed upon the Altar, and
“ which the Novice was to advance from her seat
“ in the choir to take and put upon her head.
“ Eloisa was now advancing with a firm step
“ towards the Altar, to receive this emblem of
“ seclusion from the world, and of oblivion to its
“ pleasures, when a great number of persons of
“ all ranks, who were present at this mournful
“ ceremony, struck with admiration at her beauty,
“ which was increased by her extreme youth, and
“ by the general opinion that was gone forth in
“ the world of her mental accomplishments and
“ acquisitions, felt the deepest commiseration for
“ the sacrifice she was about to perform. Some
“ persons of the greatest consequence amongst
“ them approached her, and intreated her, with
“ tears in their eyes, to give up her intention;
“ and made use of arguments so pressing, that she
“ appeared for a few minutes not insensible to
“ what they said to her. She was heard to sigh
“ bitterly, but her sighs arose from a motive dis-
“ ferent from what the surrounding multitude
“ supposed. Abelard, who was always present
“ to her imagination, was the only cause. She
“ was heard to say to herself, Alas! unhappy
“ Husband, is it then possible that the rigour of
“ fortune has so violently oppressed so distin-
“ guished a man! How came I to become his wife,
“ merely

“ merely to render him miserable ! No, no,”
 “ added the willing victim, ‘ I was unworthy of
 “ being united with him, and since I am the cause
 “ of all his miseries, it is but just that I should
 “ suffer the punishment for them.’ Having spoken
 “ thus, she tore herself away from the hands
 “ of the persons that were attempting to hold
 “ her, and ran up to the Altar as to a funeral
 “ pile upon which she was to consummate the
 “ sacrifice. She then, with the greatest reverence,
 “ kissed the holy cloth that covered it, took the
 “ black veil from it with her own hands, covered
 “ her face with it, and pronounced her vows
 “ with a courage and a firm tone of voice superior to the natural timidity of her sex.”

Her austerity as a Nun is thus described by the Abbot of Cluni :

“ Her tears had long since destroyed her
 “ beauty. A sad paleness took place of her natural
 “ vermilion. Her eyes lost all their fire ;
 “ and her whole frame was broken down by
 “ grief. She looked upon herself as the disconsolate
 “ widow mentioned by St. Paul, whose
 “ only occupation is to weep and to lament.
 “ After the death of Abelard, she hardly ever
 “ went into the Monastery except to attend the
 “ offices of the church ; and except the times of
 “ her attendance in the choir, when she had al-
 “ ways

ways her veil thrown over her face to hide her tears, she remained shut up in her cell at prayers, or was upon her knees before the tomb of Abelard. She received with transport the absolution of Abelard, sent to her by his Superior the Abbot of Cluni, thus worded :

“ I Peter Abbot of Cluni, who have received Peter Abelard into the number of my Monks, and who, after having dug up his body secretly, have presented it to Eloisa, Abbess of the Paraclete, and her Sisters, declare, that by the authority of God all-powerful, and of all the Saints, I absolve him from all his sins, in virtue of the authority which my office affords me.

“ *Requiescat in pace.*”

Abelard is thus described by Ambeeus : “ This unparalleled personage was a grammarian, an orator, a poet, a musician, a philosopher, a theologian, a mathematician, an astronomer, a civilian. He played upon many instruments. He knew five or six languages. He was ignorant of nothing that sacred or profane History contained.”

The Latin elegy upon this extraordinary man concludes thus, after having bestowed the greatest commendations upon his virtues and his learning :

Fjt

*Est satis—In tumulo Petrus hîc jacet Abelardus,
Cui soli paruit scibile quicquid erat.*

His retreat in the convent of Cluni is thus described : “ Prayer, meditation, reading, writing, “ or dictating, took up every hour of his day “ that was not given to rest. His meditations “ and his silence were never interrupted but “ when he was ordered by his Superior to give “ lectures to the younger Monks. His clothes “ were of the thickest and of the coarsest kind. “ In his cell, like to that of the Prophet, there “ was nothing to be seen but a pallet, a table, a “ chair, a wooden candlestick ; and on the table “ was placed a Bible, some treatises of the “ Fathers, and a crucifix, before which he was “ always praying when he was not at study. His “ air, his mien, his walk, and all the exterior of “ his person, corresponded to the simplicity of his “ cell. His eyes were always half closed ; his “ head was rather bending towards the ground ; “ and, in short, whatever the pious St. Benedict “ prescribed relative to modesty and humility in “ the rules he laid down for his Monks, was “ strictly observed by this illustrious Penitent. “ He lived twenty-nine years in this state of solitude and of piety, and was taken ill of a fever, “ of which he died, at the age of sixty-three, in “ the year 1141, with the extremest regret and “ horror.



<p><i>If ever chance two wondrous loves brings</i> <i>To PARACLETE'S white walls & silver springs,</i> <i>On the pale marble, shall they join their heads,</i> <i>And drink the falling tear each other sheds!</i> <i>Then softly join with mutual pity meet,</i> <i>"O may we never love as these have lov'd!"</i></p>	<p><i>From the full choir when hark the organs rise,</i> <i>And swell the pomp of dreadful sacrifice,</i> <i>And that scarce if some relenting eye</i> <i>Glauc on the scene where our cold relics lie,</i> <i>Devotion's self shall shed a thought from heav'n,</i> <i>One human tear shall drop and be forgiv'n.</i></p>
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“horror of his early life, and in the hopes of
 “pardon from that immortal and omnipotent
 “Being, who is ever inclined to pity and to for-
 “give the frailties and the failings of mankind.”

The following curious account of the CON-
 VENT of the PARACLETE, is taken from a little
 book intituled “*Bagatelles*,” written by the Rev.
 ANDREW HERVEY MILLS, and extremely well
 illustrates the annexed ENGRAVING, a complete
 fac-simile of the exquisite efforts of the pen and
 pencil of the elegant Miss PONSONBY, of Plas
 Nwdd near Llangollen.

* * * * *

———“previous to my water route to Paris, I
 “took the *coche d'eau* to Châlons on the Saône :
 “having formerly passed this said city with the
 “usual inattention of my countrymen, and with
 “the ill fortune of no kind friend to give me in-
 “telligence that the real tomb of Abelard was at
 “a Benedictine Convent, dedicated to St. Mar-
 “cell, up the avenue which adorns the banks
 “of the Saône, within an English mile of the
 “city; though his body was removed to the
 “Paraclete, in pity to the sufferings of the so
 “ill-fated Eloisa.

“The

“ The Prior was an Englishman, as they stile
 “ it, though a native of Ireland. He was, unfor-
 “ tunately, at Paris ; but, in his absence, the
 “ Pere —— did the honours of his Superior in
 “ particular, and of the Convent in general, in
 “ a very masterly manner.

“ The fraternity is not numerous ; but their
 “ estates, as I heard, are very considerable. By
 “ these means the hospitality seems amazing, on
 “ a bare view of so small a Convent. As I went
 “ in the morning, the church was of course
 “ open ; I saw the tomb in question immediately.
 “ Abelard is in a recumbent posture, and the
 “ sculpture exceeds that of the then age in gene-
 “ ral ; I mean, in France ; for Italian Genius in
 “ the chissel way, had not, as now, set her foot
 “ on this side the Alps ; as the numerous fine
 “ monuments since that time have discovered, by
 “ the general encouragement of Sovereigns.
 “ Abelard was on a visit, or perhaps a kind of
 “ disputing match, being common to this Con-
 “ vent in those days ; his real home being now
 “ the famous Chartreuse, among the mountains
 “ of the Beaujolois.”

* * * * *

“ After my arrival at Paris, I, in a few days,
 “ embarked to see the Paraclete, being at the
 “ head

“ head of the Seine almost, and within two miles
 “ of a town called Nogent sur Seine.

“ In the evening of the second day, having
 “ travelled all night, we arrived at Nogent sur
 “ Seine. On my landing it was very natural to
 “ with a little exercise, after a boat-confinement
 “ of near three days ; and on asking how far off
 “ the convent of Paraclete was situate, the
 “ Captain answered, ‘ That man in the purple
 “ livery is servant to the Abbess—is come here
 “ for letters, parcels, and other like commissions
 “ from Paris, as usual on the arrival of our boat ;
 “ and he will conduct you there.’

“ The moon shone very bright ; and it being
 “ near the vintage, I do confess I never had a more
 “ elegant evening walk. I soon found, as the
 “ clock struck ten on our approach to the Con-
 “ vent, that it would be impossible to reconnoitre
 “ any thing that night ; but my walk was so far
 “ of service, besides exercise, that the servant had
 “ taken care to spread the report of a Gentleman
 “ who was come from England purposely, as he
 “ thought and said, on a pilgrimage to the Para-
 “ clete, and next morning I found every thing
 “ prepared to receive a stranger, according to
 “ all the laws of Convents ; which are often hos-
 “ pitals;

“ pitals, (*hospitaliers*,) as abounding in all the
“ acts of hospitality.

“ You may imagine even the environs of
“ the Paraclete gave me pleasure, though I
“ could not be admitted till next day. The
“ little river Arduffon glittered along the
“ valley; and as vineyards produce generally
“ many glow-worms, no wonder the nightingales
“ were inhabitants, as that is their favourite food.
“ And it may be a hint to frail beauty, that the
“ brightness of the said reptile is a sure step to
“ its destruction.

“ As I knew Mr. Pope’s elegant production
“ by heart, (I am aware many will say I might
“ have spent my time better; but to this, I can
“ answer in the words of Cæsar’s Courtiers, who
“ said of their Master, that his memory was so
“ strong as to forget nothing but injuries,) I
“ amused myself by repeating slowly the said
“ Poem, as I returned to Nogent, being little
“ more than a good English mile: and it held,
“ by this œconomy, just to the town’s end.

“ Though so early at the Convent next morn-
“ ing, I found an elegant summer breakfast pro-
“ vided in the Pere St. Romain’s apartment,
“ who

“ who was then officiating at matins. I rather
“ chose to enter the church, and was surpris’d
“ to find the great altar due west, contrary to all
“ rules of church building, and only counte-
“ nanced by one in Lombard-street, which is
“ north and south.

“ On my standing up at the Grille, (which
“ separates the choir from the church,) one of
“ the Sisters (whose office it is to receive alms,
“ and hear messages of business to any individual
“ of the Convent, so practis’d in all Nunneries)
“ asked me if I wanted any particular person.
“ I told her my errand was only to see the
“ church, on which she retired to her stall and
“ devotion.

“ The Pere St. Romain having finish’d the
“ service and undrest himself, (I observ’d, while
“ he laid by his robes in the Sacristy, he repeated
“ very fast, certain forms, alluding to the quitting
“ all garments in the grave,) took me by the hand
“ into his apartment, where I found another
“ Chaplain, yet neither so polite or learned as
“ himself; his fame, even at Paris, being concur-
“ rent with what I found during my whole stay.

“ After the usual refreshment, he said that the
“ Abbess, being in her eighty-second year, seldom

“ rose till noon, but that she begged I would stay
“ till I saw her ; for she was my countrywoman,
“ though early called to be a convert from Eng-
“ land ; and was allied to the extinct families of
“ Lifford and Stafford.

“ She was aunt to the present Duke de Roche-
“ foucault, sister to the great Cardinal ; and
“ being fifth in succession Abbess of that Convent,
“ pleased herself to hope it would become a kind
“ of patrimony ; and that his Majesty (it being a
“ Royal Abbey) would graciously bestow it on
“ that name, whenever she was called away,
“ which she hourly expected and daily wished.

“ As a further proof of this, the arms of the
“ Rochefoucault family are over each gate-way ;
“ and on any reparation or new erection on the
“ premises the said method is always practised.

“ Before dinner St. Romain walked with me
“ round the demesne. Mr. Pope’s description is
“ ideal, and to poetical minds easily conveyed ;
“ but I saw neither rocks nor pines, nor was it a
“ kind of ground which ever seemed to encourage
“ such objects. On the contrary, it was in a
“ vale ; and mountains like the Alps generally
“ produce views of this kind.

“ I can’t

“ I can’t but say too, that the line,

“ See *in* her cell fad Eloifa spread,”

“ should be *near* her cell. The doors of all cells
 “ open into the common cloister. In that cloister
 “ are often tombs ; and she may well be supposed
 “ to have quitted her cell (more especially in that
 “ warm part of France) for air, change of place,
 “ and refreshment.

“ The superstructure of the Paraclete is not
 “ the same as we can imagine the Twelfth Cen-
 “ tury to have produced ; but the vaulted part,
 “ as the arches are all pointed, may most likely
 “ be such.

“ Adjoining is a low building, now inhabited
 “ by a miller, which has some marks of real
 “ antiquity ; and St. Romain concurred with me
 “ in the sentiment. It seems to have been the
 “ public hall where Abelard might have given
 “ his lectures ; for in the wall, on each side, are
 “ small apertures, so horizontal that it has strong
 “ appearances of benches ; which never rise
 “ theatrically in these buildings abroad.

“ After dinner I had the honour of an hour’s
 “ conversation with the Abbess ; who declared,
 “ that during thirty-two years residence there, in

“ that character, she never had seen an English-
“ man ; but that she believed once an equipage,
“ which she had reason to take for an English
“ one, stopped on the lawn, before the great gate
“ entering the Quadrangle ; but before she could
“ signify her desire of seeing, and of course en-
“ tertaining, the said company, they were de-
“ parted with the but too usual post-haste of my
“ countrymen, who had just pencilled the upright
“ of a building, which contented him ; though
“ not a stone of it was out of the quarry, per-
“ haps, in the days of Abelard and Eloisa.

“ I was shewn where the bones of these so very
“ unfortunate Lovers were deposited. As it was
“ by torch-light, I could ill remark more than
“ that Eloisa appeared much taller than Abelard.
“ A small plinth of brick or stone preserved the
“ bones from being trampled on ; and the
“ Abbatial vault, in which they were deposited,
“ being small, seemed much crowded.

“ Before I arrived at this mansion of the dead,
“ they shewed me all the vaulted part of the
“ former church and private chapel, which were
“ now well filled with wine. Magazines of this
“ kind are often erected, even for sale, where
“ Convents are not wealthy enough, in lands or
“ public stock, to support themselves ; and in
“ countries

“ countries where wine is not the manufacture,
 “ they have resort to boarders or pensioners, to
 “ maintain themselves ; the value of money being
 “ altered, as in all countries. In this Convent
 “ are only twenty-two sisters.

“ The Pere St. Romain concluded his bene-
 “ volence by attending me part of the way to
 “ Troyes, one of the Capitals of Champagne ;
 “ and from whence the Troyes weight originally
 “ was named.”

LOUIS THE EIGHTH,

SURNAMED COEUR DE LION.

[1223—1226.]

THIS Prince died of the palsy, which he contracted on visiting the tomb of Thomas à Becket, Archbishop of Canterbury, when he was advanced in years, in hopes of procuring, by the intercession of that Saint, the life of his eldest son, who was dangerously ill. Louis fondly hoped, that the Saint would exert his utmost endeavours to return that kindness which he had shewn him whilst living,

living, by giving him an asylum in his kingdom, when in that of his own Sovereign, Henry the Second, he had been proclaimed a Rebel and a Traitor.

Louis made an edict, that no courtesan should be allowed to wear a golden girdle (one of the marks of female elegance in dress of his time,) under a very severe penalty. This edict gave rise to an old French proverb, "*Bonne renommée vault mieux que ceinture dorée*—A good reputation is of more value than a golden girdle."

In 1566 Charles the Ninth caused the tomb of this Monarch in the Abbey of Barbeau to be opened in his presence. The body was found entire, had rings on the fingers, and a chain of gold round the neck. Charles, not a Prince of great delicacy, had them taken off, and wore them many years.

LOUIS THE NINTH,

CALLED ST. LOUIS.

[1226—1270.]

THE reign and actions of this pious Prince have been immortalized by his faithful Chronicler Joinville *. At the unfortunate battle of Damietta against the Saracens, Louis was taken prisoner. In this state of trial he behaved so nobly and so magnanimously that his enemies said to him, “ We look upon you as our captive and
“ our slave ; but though in chains, you behave
“ to us as if we were your prisoners.”

The Sultan sent one of his Generals to him to demand a very considerable sum of money for his ransom : he replied to him, “ Return and tell your
“ Master, that a King of France is not to be
“ redeemed with money. I will give him the

* No History whatever gives so perfect an idea of the time as Chronicles. England possesses many of those faithful records, all which were about to be published under the direction of the late learned and acute Mr. Gibbon. His death, it is to be hoped, will not put an end to so useful and entertaining an undertaking ; an undertaking well worthy the attention of a celebrated Society in London particularly established for the preservation and illustration of the Antiquities of Britain.

“ sum he asks for my subjects that are taken pri-
“ soners ; and I will deliver up to him the city of
“ Damietta for my own person.”

Louis, on his return to France with his Queen and his children, was very near being shipwrecked, some of the planks of the vessel having started, and he was requested to go into another ship, that was in company with that which carried them. He refused, however, to quit his own ship, and exclaimed, “ Those who are with me are most
“ assuredly as fond of their lives as I can possibly
“ be of mine. If I quit the ship, they will like-
“ wise quit it, and the vessel not being large
“ enough to receive them, they will all perish.
“ I had much rather entrust my life, and those
“ of my wife and children, in the hands of God,
“ than be the occasion of making so many of my
“ brave subjects perish.”

When he was arrived in France, the Bishop of Auxerre, at the head of the Clergy of that kingdom, represented to him, that the Christian Faith was much weakened since his departure ; that it would be still more weakened, if some forcible remedy was not applied to restore it ; and they intreated him to decree, that all the Courts of Justice in his kingdom should oblige those who had remained excommunicated for one year, to
become

become observant, and to give satisfaction to the Church. Louis told them, that he would very willingly comply with their request, but that he should insist upon it as a preliminary, that his Courts of Justice should examine the sentence of excommunication, to see whether it were just or not, before they attempted to put it in force. The Clergy, after some conference together, told the wise Monarch, that they could never allow that the Church should submit to this formality. "Nor can I," replied Louis, "ever allow Ecclesiastics to have cognizance of what belongs to my Courts of Justice."

Louis left in writing some instructions to his son, which the great Bossuet calls the noblest inheritance that St. Louis left to his family. He advises him to be economical in his expences, and to maintain the rights and immunities of the great towns of his kingdom. "Be," says he, "just in every thing, even against yourself. Never undertake a war without absolute necessity. In short, my son," concludes Louis, "endeavour to make yourself beloved by your subjects; and be assured, that with the greatest willingness I would put any stranger in your place, if I was certain that he would make a better Prince than yourself,"

Louis,

Louis, from the known integrity of his character, had the distinguished honour of being made arbitrator of the disputes between Henry the Third King of England and the Barons, in 1264.

On his return from his fatal expedition to the Holy Land, he built an hospital for three hundred of his nobility, whose eyes the Saracens had put out. To him France was indebted for the first public library it possessed after the reign of Charlemagne. He was extremely pleased with the conversation of men of learning, and particularly with that of the celebrated St. Thomas Aquinas, whom he admitted to his table, and whose absences and distractions of mind he forgave with the greatest good humour*.

A Lady of quality once appearing before Louis, to solicit some favour of him, in a dress too juvenile for her years, the good Monarch said to her, “Madam, I will take care of your suit, if you
“ will take care of your situation. Your beauty

* St. Thomas, one day admitted to that honour, sat silent for some time; at last he exclaimed, striking his hands upon the table, “This argument against the Manichæans is “irrefragable.” The Courtiers were shocked, and St. Thomas, on recollecting where he was, begged pardon of his Sovereign. Louis very politely desired him to repeat it, and ordered one of his Secretaries to put it in writing as he was proceeding with it.

“ once

“ once made a great noise in this kingdom, but
 “ it is passed like a flower in the field. It is in
 “ vain that you endeavour to bring it back again:
 “ you had much better attend to the beauty of the
 “ mind, which never fades.”

JOHN, DUKE OF NORMANDY.

[1328—1350.]

THIS eldest son of Philip de Valois was, in the spring of the year 1346, pressing very hard the siege of the city of Angoulesme. Berwick, the English General, who commanded in the city, seeing his danger, desired a conference with the French Prince. “ I see,” said the Prince to him, “ that you are about to surrender your town.” “ By no means, my Lord,” replied the General; “ but knowing that you, as well as myself, bear “ a particular devotion to the Holy Virgin, (the “ Feast in honour of whose Purification is kept “ to-morrow,) I am come to desire you to grant a “ suspension of arms for to-morrow only, and “ that both your and my soldiers may be for- “ bidden to draw their swords on that day.” To this the Prince agreed, and was not a little sur-
 I prised

prised to see the General, his soldiers, and all the baggage, at break of day, making up to his camp. His soldiers were preparing for their defence, in case the English came to attack them ; but they were soon apprized by the English General, that they were merely making the best of the truce which had been agreed too ; that they had been too long blocked up in the city of Angoulême not to be anxious to come out of it, and to take the fresh air. The Duke of Normandy, on being informed of this, burst out into a fit of laughter. “ Well,” said he, “ they have fairly “ taken us in. Let them go, however, wherever “ they chuse, and let us be satisfied with possessing “ their town.”

JOHN THE SECOND,

SURNAMED THE GOOD,
KING OF FRANCE.

[1350—1364.]

“ THIS Prince,” says an old French Chronicler very strongly, “ *vendit sa propre chair en l’encam*,—sold his own flesh by auction. For, in “ order to ease his subjects from some taxes he “ was

“ was obliged to impose upon them to pay
 “ his own ransom, having been taken prisoner
 “ by Edward the Black Prince, and confined in
 “ the Tower of London, he gave his daughter
 “ Isabella in marriage to Galeas Visconti, Duke
 “ of Milan, for a considerable sum of money.
 “ This alliance, indeed, so beneath the Royal
 “ race of France, did honour to the Sovereign,
 “ from the excellence of the motive, and could
 “ not disgrace the Princess, as she became the
 “ fortunate instrument of contributing to the ease
 “ and happiness of her country.”

John had left as hostages in England for the
 payment of his ransom two of his sons. One of
 them, the Duke of Anjou, tired of his confinement
 in the Tower of London, escaped to France.
 His father, more generous, prepared instantly to
 take his place ; and when the principal Officers of
 his Court remonstrated against his taking that
 honourable though dangerous measure, he told
 them, “ Why, I myself was permitted to come
 “ out of the same prison in which my son was, in
 “ consequence of the treaty of Bretagne, which
 “ he has violated by his flight. I hold myself not
 “ a free man at present. I fly to my prison. I
 “ am engaged to do it by my word. I tear myself
 “ away from my people ; yet I trust that my
 “ Frenchmen will soon liberate me.” The un-
 fortunate

fortunate Monarch dying soon afterwards in the Tower of London, his body was brought over to France, and interred in the abbey of St. Denis, in 1364.

JOHN THE SECOND,

DUKE OF BOURBON.

[1361—1412.]

THIS Prince, in the year 1369, instituted an Order of Chivalry, one of the statutes of which is curious, and shews the high opinion he entertained of the influence of the female sex upon the virtue and happiness of mankind. According to this statute, the Knights are obliged to pay due respect to all Ladies both married and unmarried, and never to suffer any thing derogatory to their reputation to be said in their presence; “for” adds the statute, “those who speak ill of women have very little honour, and (to their disgrace be it mentioned) say of that sex, which cannot revenge itself, what they would not dare to say of a man; * for from

* *Car des femmes, apres Dieu, vient un partie de l'honneur qui est au monde.*

“women,

“ women, after God, arifes a great part of the
 “ honour that there is in the world.”

The Latin anagram of Bourbon is BORBONIUS,
 “ Good to the world.”

CHARLES THE FIFTH,

SURNAMED THE WISE,
 KING OF FRANCE.

[1364—1380.]

EDWARD the Third faid of this Prince, “ that
 “ there never was a monarch who had fo feldom
 “ recourfe to arms, yet who gave him fo much
 “ trouble as Charles*.” He was defervedly
 ftyled the Wife. He was able to withftand the
 forces of his ambitious vaffals; he revived the
 marine of France; and made feveral excellent
 ordonnances; fuch as fixing the majority of the
 Sovereign at fourteen years of age, repressing the
 power of the nobility, and prohibiting games at
 chance under very fevere penalties. He enriched
 the Royal Library with a number of volumes, fo

* “ *Qu’il n’y eut onque Roi qui fe peu s’armat & qui lui
 “ donnat tant d’affaires.*”

that the collection, which in his father's reign did not contain one hundred volumes in MS. as all books were at that time, was in his reign increased to near one thousand volumes.

Being told that one of his courtiers had held some improper language before his son the Dauphin, he sent for him, and dismissed him from his presence for ever, saying again publicly before his Officers, "It is the duty of those who
 " are about young Princes to inspire them with a
 " love of what is just and right, so that they
 " may be able to surpass all other men in virtue
 " no less than in rank." He was one day asked by the Sieur de la Riviere, if he was happy?
 " Yes," replied he, " because I have it in my
 " power to make others so."

Charles read a great deal, and conversed much with the learned men of his time. He used to say, "*Les Clercs ou à sâpience* (for so men of learning were then called) "*l'on ne peut trop honorer en ce royaume, & tant que sâpience honorée*
 "*y sera, il continuera à prospérité. Mais quand*
 "*deboutée y sera, il déchirra.*" This sentence may perhaps remind the reader of the saying of the Emperor Marcus Antoninus, "How happy
 " would mankind be, were kings philosophers,
 " or philosophers kings!"

BERTRAND DUGUESCHLIN,

GRAND CONSTABLE OF FRANCE.

THIS great warrior, though no Frenchman, had the honour of saving France for his Sovereign. He was twice taken prisoner; once by Edward the Black Prince himself, who came to visit him in his confinement, and who asked him how he supported it. "I accommodate myself to it very well, my Lord," replied Dugueschlin; "I prefer honour to every thing, and nothing has ever been so honourable to me as my prison; since I know that you keep me merely (after having given liberty to all my countrymen that were fellow-prisoners with me) because you are afraid of me."—"I esteem you highly indeed," said the Prince of Wales, "but I am not afraid of you; and, to prove to you that I do not fear you, I will give you your liberty for a ransom of one hundred thousand gold crowns." The Prince was much surprised when his prisoner told him, that he would take him at his word; for Edward knew that he was very poor, and never sought to enrich himself. The Prince had now gone too far to retract; his ransom was paid; and the wife of Edward herself, and Chandois, the rival

of Dugueschlin in courage, contributed very largely to it.

The Companies, *Les Compagnées*, as they were called, a band of troops composed of different nations, and led by a General whose device was *l'ame du Dieu & l'ennemi du tout le monde*, had long ravaged France. The Pope, who then resided at Avignon, was equally incommoded by their excursions, and had promised them pardons, indulgences, and a considerable sum of money, if they would quit France and Europe, and turn their arms against the Infidels in the Holy Land. Dugueschlin was employed by the Pope in this negotiation, and succeeded. The Sovereign Pontiff wished, however, when the terms were agreed upon, to save his money, and give them only his parchments. As Dugueschlin was conducting them out of the kingdom of France, a Cardinal sent by the Pope met him, and proposed the alteration in the conditions. "Mef-
" fire," said the spirited warrior to him, "I
" would advise you to recommend it to my
" Lord the Pope to send the money immediately;
" our folks here can do very well without his
" Holiness's absolutions, but they cannot do
" without gold and silver. We are now trying to
" make them good for something in despite of
" themselves ; we are carrying them afar off, that
" they

“ they may do no more harm to Christians. This
 “ they will not be prevailed upon to do without
 “ money, and by that the Holy Father must give
 “ us his assistance to make them orderly, and to
 “ get them out of the kingdom.” The Pope
 soon sent the money, after this very forcible harangue ; but Dugueschlin being informed that it was levied upon the peasants and the poor people of the territory and city of Avignon, sent it back again, insisting that it should be levied upon the revenues and benefices of the clergy : “ besides,” added he, “ I expect that the money which I
 “ have returned shall be restored to those from
 “ whom it was taken ; and unless I shall be
 “ well assured that it has been restored, though
 “ I should have to pass the sea, I will come to
 “ Avignon and see it paid myself.” This speech had its proper effect, and the Pope paid the money from his own treasury.

Dugueschlin, exhausted with continued fatigue, died in 1380. In the agonies of death he ordered the sword that was carried before him as Lord Constable of France, to be brought to his bed-side ; and having kissed it, he delivered it to the Marechal de Sancerre. “ Take this to the
 “ King,” said he ; “ take it to the good King
 “ Charles. Tell him that I intreat his pardon for
 “ the faults I may have committed in his service : assure him, on the word of a dying man,
 “ that

“ that I have ever been faithful to him, and that
“ I die his devoted servant.” Then turning to
the old companions of his battles and of his fa-
tigue, who were weeping around him, he took
his leave of them in a firm tone of voice. He
conjured them to be faithful to their King, and
ever to bear in mind what he had told them upon
a thousand occasions, that wherever they made
war, ecclesiastics, women, children, and peasants,
were not to be considered by them as enemies.
An old Chronicle says, in the time of Duguesch-
lin the English dared only to look out at the
port-holes of their castles.

CHARLES THE SIXTH,

SURNAMED THE WELL-BELOVED,

KING OF FRANCE.

[1380—1422.]

His father Charles the Fifth having shewn
him, when he was quite a child, his crown
richly set with diamonds, and his helmet of steel,
asked him which he preferred. Charles replied,
that he would rather have the helmet.

He expressed the same inclination on his com-
ing to the throne; for, seeing on one table the
insignia

insignia of royalty and the crown jewels that had belonged to his father, and on the other his sword, his corselets, and his shield, "I prefer," said he, "my father's arms to his treasure."

"These expressions," says Brotier, "were in this Prince only characteristic of his valour. The events of his reign made them afterwards be regarded as prophetic of the calamities that afflicted it."

As Charles was marching at the head of his troops at mid-day, on the first of August 1392, against John Duke of Burgundy, who had offended him, the Historians of the times say, he was stopped by a man of large stature, entirely unknown to him, who exclaimed in a loud voice, "Ill-fated Prince, whither are you going? You are betrayed." The supposed apparition of this spectre had such an effect upon his mind, that thinking himself surrounded with persons who were about to kill him, he fell upon his attendants and slew many of them. After this he remained constantly deranged in his mind.

There seems no occasion to call in the aid of a miracle to account for the dreadful indisposition of this Prince: his head, heated with indignation and a desire of revenge, was the more readily disposed to receive the pernicious effects of the

rays of the sun, so peculiarly powerful in the month of August in the climate of Paris.

The old Journal of Paris, written during the reign of this Prince, mentions some of the articles of the treaty between Charles and Henry the Fifth of England :

“ 11. JUIN, 1420. Item, est accordé que
 “ nous durant notre vie nommerons appellerons
 “ nostre dit filx Henri le Roi, en langue Fran-
 “ çoise, Roy d’Angleterre, Heritier de France,
 “ et en langue Latine, noster præclarissimus
 “ filius Henricus Rex Angliæ, hæres Franciæ.

“ Item, que de toute nostre vie nostre dit filx
 “ le Roi Henry ne se nommera ou escrira autre-
 “ ment, ou fera nommer ou escrire Roy de
 “ France, mais doudit nom de tous moins se
 “ abstendra tant comme nous vivrons.

“ 21. OCTOBRE 1422. Vigile de Onze Mille
 “ Vierges trespassa de ce siecle le bon Roi
 “ Charles, qui plus longuement regna que nul
 “ Roi Chrestien dont on eut memoire, car il
 “ regna Roy de France 41 ans.

* * * * *

“ Quant il fut parti a notre Dame, ne en terre,
 “ ne nul Seigneur que ung Duc d’Angleterre,
 “ nomme

“ nomme le Duc de Betfort, n’ot a l’accompa-
“ gner celluy jour.

“ Le Duc de Betfort, au revenir fit partir
“ l’Espée du Roy devant lui comme Regent,
“ dont le peuple murmurit fort, mais a souffrir
“ a celle foys le convint.”—“ *Journal de Paris*
“ *sous les Regnes de Charles VI. et de Charles VII.*
“ *commençant en 1408, et finissant en 1449.*”

RENÉ THE SECOND,

DUKE OF LORRAINE,

[1408—1480.]

used to say, that books were the best counsellors
Princes could have; that they were dead and
mute advisers, who instructed without acrimony
and without flattery.

CHARLES THE SEVENTH,

CALLED THE VICTORIOUS,

KING OF FRANCE.

[1422—1461.]

THIS Prince was furnamed “the Victorious,” because he had conquered his Kingdom from the English, less indeed by himself than by his Generals. He has been said, by an Historian, to have been only an eye-witness of the wonders of his reign; the skilfulness of his Ministers, the valour and conduct of his Generals, and the zeal of his subjects, most assuredly contributed greatly to them; but is not this much in his favour? To know how to chuse proper Ministers and able Generals, and to be able to make himself beloved by his subjects, are surely characteristic marks of an able and excellent Sovereign.

This Monarch, whom the English in derision used to call, “*Le petit Roi de Bourges*,” soon became the actual and the efficient Sovereign of all his extensive dominions. Charles had many excellent qualities; his love of truth was none of the least prominent; the love of that virtue which so rarely approaches a throne, and to which a monarch seldom deigns to give audience. He
used

used frequently to exclaim, when his Courtiers were attempting to deceive him, “ What has now become of Lady Truth? She must surely be dead, and have died without being able to find a Confessor.” The Princes of the Blood, as well as his son the Dauphin, were occasionally in arms against him: the latter indeed solicited military assistance from the Duke of Burgundy, with so much justice styled the Good, who returned him this answer: “ All my troops and all my wealth is at the service of my Lord the Dauphin, except against your father and Sovereign. With respect to the attempt to reform his Council, and change his Minister, that neither belongs to you nor to me: I know him to be so wise and so prudent a Prince, that we cannot do better than entirely rely upon him.”

The behaviour of Henry the Fifth, and of the Duke of Bedford, Regent of the kingdom of France in the early part of this King's reign, is thus depicted in the “ *Journal de Paris, sous les Regnes de Charles VI. & VII.*”

“ AN. 1420. Le jour de la Trinite qui fut le 2 jour de Juing espoufa a Troyes le dit Roi Engloys (Anglois) la fille de France, et le Lundi ensuivant quant les Chevaliers de France et d'Angleterre voldrent faire unes joutes pour la solemnite du mariage de tel Prince, comme
“ accou-

“ accoutumé est, le Roy d’Angleterre, pour on
 “ vouloit faire des joustes pour lui faire plaisir,
 “ dit oiant tous de son mouvement, Je prie a M.
 “ le Roy de qui j’ai espousé la fille, et a tous les
 “ serviteurs, et a mes serviteurs je commande,
 “ que demain au matin nous soyons tous prêts
 “ pour aller mettre la feige devant la cité du
 “ Sens, ou les enemys de M. le Roy font, et là
 “ pourra chascun de nous joster et tournoyer
 “ et monstrier sa proesse et son hardement car la
 “ plus belle prouesse n’est au monde que de
 “ faire justice des mauvais, afin que la povere
 “ peuple se puisse vivre.”

“ 18. Aoust 1427. Ce party de Paris, le
 “ Regent qui toujours enrichissent son pays
 “ d’aucune chose de ce Royaulme, et si n’y ap-
 “ portoit, riens qu’une taille quand il revenoit,
 “ et tous les jours couroient les murtriers & lar-
 “ rons autour de Paris comme toujours pillont,
 “ robant, prenant, ne nul ne disoit Dimitte.”

The first appearance of the vagabond race of
 people called Gypsies, is thus recorded in the
 same Journal :

“ On Sunday the 17th day of August 1427,
 “ vindrent a Paris douze Penanciers (comme ils
 “ disoient) c’est assavoir ung Duc, & ung Compte,
 “ et dix hommes tous a Cheval, & lesquels se
 “ disoient

“ disoient tres bons Chrestiens & estoient de la
“ Basse Ægypte.

* * * * *

“ Puis se departirent & furent avant cinq ans
“ par le monde, & le jour St. Jean Decolace
“ vint le commun.”

The whole tribe are stated in the Chronicle
“ not to have been more in number than one
“ hundred and twenty. They had all rings
“ in their ears. The men were of a very
“ dark complexion, with curled hair. The
“ women were the highest and the darkest co-
“ loured women that were ever seen ; their faces
“ were as if they had been flashed ; their hair
“ black as the tail of a horse. They wore old
“ blankets tied round their shoulders with a piece
“ of packthread, underneath a most miserable
“ shift. These were all their cloaths. In short,
“ they were the poorest creatures that were ever
“ seen in France since the Creation : and in spite
“ of their poverty there were seen amongst them
“ forcereffes, who looked at the hands of per-
“ sons, and told them what had happened, or
“ what was to happen, and made several persons
“ that were married extremely unhappy ; for to
“ a man

“ a man that asked his fortune; they said, ‘ Your
 “ wife, your wife, your wife, makes you a cuck-
 “ old :’ and to a woman they said, ‘ Your hus-
 “ band is faithless to you*.’ And what was worse,
 “ speaking either by the help of the magic art,
 “ or by some other means, or by the aid of the Ene-
 “ my of mankind, or by dint of superior know-
 “ ledge, they emptied people’s pockets of their
 “ money, which they put into their own, as peo-
 “ ple said. And indeed,” adds the Chronicler,
 “ I myself went three or four times to speak to
 “ them, but I never lost a farthing, nor did I
 “ ever see them look upon my hand ; but that
 “ was what the common people said of them ;
 “ so that the account of what they did reached
 “ the ears of the Bishop of Paris ; who went to
 “ them, taking with him a Minim, called *Le*
 “ *Petit Jacobin*, who by the order of the Bishop
 “ preached an excellent sermon to them, and who
 “ excommunicated all those who behaved in this
 “ manner, together with those who had believed
 “ in them, and had shewn them their hands, and
 “ ordered them to leave Paris ; and accordingly
 “ they quitted Paris, on the day of Our Lord,
 “ in September, and went towards Pontoise.”

* “ *Ta femme, te femme, ta femme, te fait coux ; ou à la*
 “ *femme, Ton mari t’a fait coulepe.*”

The

The Chronicler describes the appearance of an epidemical disorder very like the Influenza.

“ 5. Sept. 1427. Fifteen days before the Feast
“ of St. Remy, the air was very bad, and much
“ corrupted : which favoured a very troublesome
“ disorder called the *Dando*. No one was with-
“ out it during the time the malady lasted. It
“ began with pains in the shoulders, and in the
“ reins ; and every one that had it thought that
“ he had the gravel, so violent was the pain, and
“ the shivering fits so strong. The afflicted were
“ fifteen or sixteen days without eating, drink-
“ ing, or sleeping, some more, some less ; and
“ afterwards there came on to all of them a very
“ bad cough, so loud, and so violent, that, as the
“ Chronicler says, *quant on estoit au sermon on ne*
“ *pouvait entendre ce que le sermoneur disoit pour*
“ *la grand noise des touffeurs*. This disease,”
continues the Journal, “ lasted to the time of
“ All Saints, fifteen days more or less, and
“ neither man nor woman could be found, who
“ had not the mouth or the nose swelled with a
“ large pimple ; and when persons met they
“ asked each other, Pray, have you not had the
“ *Dando* ? And if the answer was No, the reply
“ was, Take care, then, that you do not get a
“ little touch of it ; and this, indeed, was no
“ falsity, for there was neither man, woman, nor
“ child,

“ child, who had not the disorder at this time
 “ either in shiverings, or in the cough, which in
 “ general lasted a long while.”

“ On the sixth day of June, in the year 1429,”
 says the Journal, “ there were born at Hibarvil-
 “ liers two children, as you might call them. I
 “ speak it as a truth, for I saw them,” adds the
 Chronicler, “ and held them in my hands: and
 “ they had two heads, four arms, two necks,
 “ four legs, four feet, only one belly, without
 “ any navel, and two backs; they were chrif-
 “ tened (*Christiennes*), and lived three days,
 “ to let the people of Paris see this great wonder.
 “ And most assuredly the people of Paris that
 “ went to see them were more than ten thousand
 “ persons, men and women, and by the grace of
 “ Our Lord the mother of these children was
 “ delivered found and safe (*saine & sauve*).
 “ They were born at seven o’clock in the morn-
 “ ing, and were baptized in the parish-church
 “ of St. Christopher: one was named Agnes,
 “ the other Johanne: their father was called
 “ John, and their mother Gillette Discret:
 “ the children lived one hour after they were
 “ christened.”

“ On the fourth day of April 1429,” says the
 Journal, “ the Duke of Burgundy came to Paris

“ with a very fine company of Knights and Es-
“ quires ; and eight days afterwards there came
“ to Paris a Cordelier, by name Frere Richart, a
“ man of great prudence, very knowing in prayer,
“ a giver of good doctrine to edify his neighbour,
“ and took so much pains, that he who had not
“ seen him was bursting with envy against those
“ who had. He staid only one day in Paris with-
“ out preaching. He began his sermon at five
“ o’clock in the morning, and continued preach-
“ ing till ten or eleven o’clock ; and there were
“ always between five and six thousand persons
“ to hear him preach. This Cordelier preached
“ on St. Mark’s day, attended by as many per-
“ sons as have been before mentioned, and on
“ their return from his sermon, the people of
“ Paris were so turned and moved to devotion,
“ that in three or four hours time there were
“ more than one hundred fires lighted, in which
“ they burnt their chess boards, their backgam-
“ mon tables, and their packs of cards.”

In the midst of the distresses with which France was harassed in the reign of this Prince, and whilst the English were actually in possession of Paris, Charles amused himself and his Mistresses with balls and entertainments. The brave La Hire coming to Charles one day, to talk to him on some business of importance, while the luxurious

Prince was occupied in arranging one of his parties of pleasure, was interrupted by the Monarch, who asked him what he thought of his arrangement: "I think, Sire," said he, "that it is impossible for any one to lose his kingdom more pleasantly than your Majesty."

AGNES SOREL

was the favourite mistress of Charles the Seventh. No Prince's amours were ever attended with greater blessings to his kingdom than the gallantries of this Prince with Agnes. She roused him from the state of indolence and of luxury in which he had been long immersed, and prevailed upon him to put himself at the head of his army, and to make an attack upon the English, who were nearly masters of his kingdom. She told him, that an Astrologer had predicted to her, that she should be beloved by the greatest Sovereign in the world, but that the prediction could never regard him, for that he had taken no pains to regain from the enemy his kingdom which they had usurped: "I cannot therefore," added she, "ever see the prediction accomplished, unless I go over to England." These remon-
strances

strances had their proper effect upon the Prince, who, in attending to them, gratified at once his love and his ambition.

By her will, Agnes founded a Collegiate Church, and ordered her tomb to be placed in the middle of the choir. Soon after her death Louis the Eleventh visited the church; and as the Monks knew he bore no good will to the memory of his father's mistress, they desired him to permit them to remove an object so scandalous to piety as the tomb of a King's mistress must be. He replied, "With all my heart; but you must first return to her family what she left away from them to you."

Francis the First wrote under the portrait of Agnes Sorel, with his pencil, these lines:

*Plus de louange et d'honneur tu mérite,
La cause étant de France recouvrer ;
Que ce que peut dedans un Cloître ouvrir
Close Nonnain, ou bien dévot Hermite.*

Agnes, thy charms a patriot zeal display'd,
And rous'd thy Sovereign to the embattled field!
Each fainted Hermit and each cloister'd Maid
To thee the palm of praise and honour yield!

AIMERIGOT TETE-NOIRE.

THIS celebrated warrior and plunderer of his country lived in the reign of Charles the Seventh of France. His will is very singular, and marks very distinctly his character.

“ I leave,” says he, “ to the Chapel of St. George, for reparations, one thousand five hundred livres. *Item, à ma bonne amie, qui m’a loyaulment servie*, two thousand five hundred livres ; and the overplus,” adds he, addressing himself to his Officers, “ I leave to you that have been my companions, and ought to be brethren one to another : divide it amongst yourselves handsomely ; and if ye cannot agree, and the Devil should come in amongst you, you see there an axe, good, strong, and very sharp ; break open my strong box with it, and let him take the contents of it who is able to do so.”

JEANNE D'ARC.

THIS intrepid and spirited female, who had saved her country, was taken afterwards by the English,

English, and condemned to the flames as a forcerefs by fix French and one English Bifhop. Couchon, Bifhop of Beauvais, drew up the *procès-verbal* againft her, and did not infer in it the appeal ſhe made to the Pope. Jeanne, with great ſimplicity, told him, “ You infer only “ what makes againft me, and you never take “ the leaft notice of what makes for me.”

Jeanne was burnt on the market-place at Rouen, as a forcerefs, an idolatreſs, a blaſphemer of God and of the Saints, as deſiring the effuſion of human blood, as divesting herſelf of the natural modeſty of her ſex, and as ſeducing Princes and people.

Pope Calixtus the Third ſome years afterwards rehabilitated her memory, declaring her, by a Bull, a martyr to her religion, to her country, and to her Sovereign ; and Chapelain made her the ſubject of an Epic poem in French, which is called “ *La Pucelle*.”

CHARLES THE BOLD,

DUKE OF BURGUNDY.

[1433—1477.]

THIS enterprising Prince was so flushed with the success of his arms in early life, that he made war upon the Swiss nation upon the most frivolous of all pretences, merely a quarrel between one of his subjects and some Swiss peasants about a cart-load of sheep-skins. The Swiss offered him, but in vain, every means of accommodation ; and besides assured him, that if he were to conquer their whole country, it was so poor and so barren that the spoils of it would not buy him spurs and bridles for his army. The same obstinacy of mind which prevailed upon the Duke to make war against this free and intrepid nation, prevented his taking the proper measures for carrying it on with any chance of success. Contrary to the opinion of the ablest of his Officers, the Duke, having quitted a position very favourable for his army, advanced to meet the Swiss at the foot of the mountains near Granson in the Pays de Vaud. His troops, being struck with a sudden panic, fled, and, hurrying the Duke along with them, left his entire camp at the mercy of his enemies: the Duke lost his treasure, and not above
seven

seven of his Gens d'Armes were killed. "It
" may upon this occasion," says Comines, "be
" better said of the Duke than of King John of
" France, (who was taken prisoner by the English
" at the battle of Poitiers,) that he lost both his
" honour and his wealth in one day ; the Duke's
" loss on this occasion being estimated at three
" millions of crowns, in the Annals of Bur-
" gundy." The Duke was again defeated by the
Swiss near Morat, and lost a great number of
men ; and was obliged to fly himself for refuge
into a small town in his own dominions, called
La Riviere. "In this town," adds Comines,
" the Duke remained six weeks under pretence
" of recruiting his army ; but he went on very
" slowly with his levies, and, instead of being
" active and vigorous, as he used to be, lived
" like a hermit, and all his actions seemed to
" proceed from obstinacy and fullness."

The Duke's indignation at his defeat at Gran-
son was so great, and made so deep an impression
upon his spirits, that it threw him into a dangerous
fit of sickness ; and whereas his choler and natural
heat were before so great that he could drink no
wine, only in the morning he was obliged to take
a ptisan sweetened with conserve of roses to cool
himself, his melancholy had now so altered his
constitution, that he was obliged to drink the

strongest wine that he could get without water ; and to reduce the blood to his heart, his physicians were obliged to apply cupping-glasses to his side. By the persuasion of one of his friends, the Count de Vienne, he was prevailed upon to have his beard cut, which was grown to an enormous length. “ In my opinion,” says Comines, “ his understanding was never so perfect, nor his senses so sedate and composed, after this fit of sickness, as before.

“ So violent,” adds this excellent Historian, “ are the passions of persons unacquainted with adversity, particularly the passions of Princes, who are naturally haughty, and who never seek after the true remedy of their misfortunes. In such calamities we should have recourse to God, to reflect upon the many and the great transgressions by which we have offended his goodness, to humble ourselves before him and to acknowledge our faults before him. For the events of all human affairs are in his power, and at his disposal alone ; he determines as it seems best to his heavenly wisdom ; and who shall dare to question the justness of his dispensations, or impute any error to them ?

“ The second remedy against calamities is to unbosom ourselves freely to some intimate friend,

“ friend, not to keep our sorrow concealed, but
“ to declare every circumstance of them, with-
“ out either shame or reserve. This conduct
“ mitigates the rigour of misfortune, and restores
“ its antient vigour and activity to our dejected
“ spirits.

“ There are likewise other remedies, and those
“ in labour and exercise (for as we are but men,
“ sorrow may be dissipated by taking great pains,
“ and by application in private and in public
“ affairs). This is surely a better method than
“ that which the Duke took; he hid himself,
“ and retired from all company and conversation.
“ By these means he became so terrible, even to
“ his own servants, that none of them dared to
“ approach him, to afford him either advice or
“ comfort, but they suffered him to persist in
“ his melancholy; fearing that if they should
“ advise him to take a contrary course of
“ life, they should be the first to suffer for
“ their advice.

“ During the sick weeks,” continues Comines,
“ that the Duke remained at La Riviere, many
“ Nations declared themselves against him. His
“ friends grew cold; his subjects were defeated
“ and rebellious, and began, as usual, to despise
“ their

“ their master on account of his misfortunes.
 “ The Duke receiving advice of the approach of
 “ the Duke of Lorraine’s army against him, made
 “ some levies, and put himself at the head of his
 “ troops. The same ill fortune still attended him;
 “ his army fled, and he with them, and was beat
 “ down in their flight, and left wounded upon
 “ the ground, when a troop of the enemy, not
 “ knowing who he was, killed him, stripped the
 “ body, and left it naked upon the field*. It
 “ was found the day after the battle by some
 “ officers of the Duke of Lorraine. That gene-
 “ rous Prince buried it with great magnificence
 “ in the Royal Chapel of St. George at Nancy,
 “ and himself and his principal Nobility, in deep
 “ mourning, attended it to the grave. He also
 “ erected a monument to the memory of the un-
 “ fortunate Charles, with an Epitaph which
 “ concludes thus :

“ *O tibi quæ terras quæfisti, Carole, cælum*
 “ *Det Deus, et spretas antea pacis opes.*
 “ *Nunc dic, Nanceios cernens ex æthere muros,*
 “ *A clemente ferox hoste sepulchror ibi.*
 “ *Discite terrenis quid sit confidere rebus,*
 “ *Hic toties victor denique victus abest.*

“ May God in mercy Heaven on thee bestow,
 “ Who living merely fought the earth below ;

* The battle was fought on the eve of Twelfth-day 1476.

“ Give

“ Give the last dearest blessing of the skies,
“ That peace which here thou ever didst despise !
“ Say then, as from the blest ætherial bowers,
“ Thou lookest down on Nancy’s splendid towers,
“ There the mild Sovereign’s kind and generous doom,
“ To Burgundy’s fierce Duke affords a tomb.
“ All human things then cheaply learn to prize,
“ The frequent Conqueror here conquered lies.

“ I remember,” adds Comines, “ this Prince,
“ the Duke of Burgundy, a powerful and an
“ honourable Prince, in as great esteem, and as
“ much courted by his neighbours, (when his
“ affairs were in a prosperous condition,) as any
“ Prince in Europe; and I cannot conceive
“ what could provoke the displeasure of the
“ Almighty so highly against him, unless his self-
“ love and his arrogance were the cause of it;
“ for all the successes of his former enterprizes,
“ and all the renown he had ever gained, he
“ attributed to his own wisdom and conduct,
“ without ever attributing any thing to God.
“ Yet to speak truth, the Duke was possessed of
“ several excellent qualities. No Prince was
“ ever more anxious to have his young Nobility
“ about him, nor was ever more attentive to their
“ education. His presents and bounties were
“ never profuse and extravagant, for he gave to
“ many persons, and was anxious that every one
“ should

“ should partake of his generosity. No Prince
“ was every more easy of access to his servants.
“ Whilst I was in his service, he was never cruel ;
“ but a little while before he died, he took up
“ that disposition (which is always an infallible
“ sign of the approach of death). He was very
“ splendid and magnificent in his dress, and in
“ every thing else ; perhaps a little too much so.
“ He treated Ambassadors and foreigners with
“ great respect, and entertained them nobly. His
“ desire of fame was insatiable, and it was that
“ more than any other motive which induced him
“ to be continually at war. He was ambitious
“ of imitating the Kings and the Heroes of An-
“ tiquity, (whose actions still shine in history,
“ and are in the mouths of every one,) and in
“ courage he was equal to any Prince of his time.
“ But all the designs and imaginations of the
“ Duke were vain and extravagant, and turned
“ at last to his own confusion ; for the conquerors,
“ and not the conquered, procured to themselves
“ renown.”

This Prince having met with very great resistance as he was besieging the town of Nefle in Picardy, as soon as it was surrendered to him, ordered the inhabitants to be put to the sword, the commanding officer to be hung upon the ramparts,

parts, and the whole town to be set on fire. Then, looking on these atrocities with the greatest *sang froid*, he said to one of his attendants, “ *Tel fruit porte l’arbre de la guerre*:—Such fruit “ does the tree of war bear.”

LOUIS THE ELEVENTH,

KING OF FRANCE.

[1461—1483.]

“ A FAITHLESS Prince a leaden image wear!” says Mr. Pope, in speaking of this King, who always wore a leaden image of the Virgin in his hat.

Louis, though cruel, perfidious, and rapacious, having no regard for the more necessary internal appendages of devotion, gave very much into the external marks of it. “ His body,” says one of his contemporaries, “ was entirely covered with “ reliques and scapularies to which some supposed “ religious virtue was attached, and on his hat he “ always wore a leaden image of the Virgin, to “ which he paid such particular respect and veneration, that whenever he was about to do any “ thing

“ thing wicked or unjust, he always put it aside.
 “ Having, however, committed what acts of in-
 “ justice or of cruelty he thought fit for his pur-
 “ pose, he assumed it again, and prayed in great
 “ confidence to her whose image it represented*.
 “ Indeed, the last words that he was heard to
 “ articulate, as he was dying, were, “ *Notre Dame*
 “ *d’Embrun, ma bonne Maîtresse, aidez-moi.*”

In reverence to his beloved Mistress, he made her Countess of Boulogne sur Mer; and assigned lands near that city for the maintenance of her image in the Cathedral of it, and for celebrating masses to her honour.

Louis is said to have been the first King of France *qui mettoit les Rois hors du Page*, who

* It is said that Louis, being dangerously ill, and hearing the Priest pray to St. Eutropius to grant him health of mind and of body, ordered him to suppress what respected the health of his mind, and not to ask for too many things at once.

Louis sent the following letter to M. Cadoncl, Prior of Notre Dame de Selles:

“ Sir Prior, my friend, I most earnestly intreat you to
 “ pray to God and Our Lady of Selles for me, that they
 “ will be so good as to give me a quartan ague. For my
 “ Physicians tell me, that I have a disorder of which I
 “ cannot recover, unless I am so fortunate as to have the
 “ quartan ague. When I get it, I will immediately let
 “ you know.—LOUIS,”

made

made the Kings of that great country independent of their Nobles. To effect this, he encouraged trade and manufactures, and those who were occupied in them, and often admitted them to his table, esteeming them much more than lazy and useless Gentlemen. A certain merchant whom Louis had thus distinguished, applied to him for letters of nobility ; he granted them to him immediately, and never afterwards took the least notice of him. “ Go your ways, Mr. Gentle-
“ man,” said the shrewd Monarch to him ;
“ when I permitted you to sit at my table, I
“ looked upon you as the first man of your con-
“ dition in life ; now that you are become the
“ last of your rank, I should act unjustly to my
“ Nobility, if I continued to do you the same
“ honour.”

Louis was told of a magnificent and extensive hospital founded at Baune in Burgundy, during his life, by Rolin, a Financier of that duchy, who had become very rich by his exactions. “ It is
“ but right,” said he, “ that Rolin, who has
“ made so many persons poor during his life,
“ should build before his death a house to keep
“ them in.”

Louis one day reproached a Prelate with the luxury of his manner of living, and told him, that
the

the Clergy did not live so splendidly in the early ages. "No, Sire," replied the Prelate, "not in the time of the Shepherd Kings."

Louis was secret in what he did : he said, "If my hat were to know my secret, I would throw it into the fire immediately." This made some one say of him, on seeing the monarch on horseback, "There goes the strongest horse in all France, for he carries on his back the King and all his Council."

A favourite maxim with Louis was, "The Prince who does not know how to dissemble, does not know how to reign."

"Louis," says Duclos, "might often lose the advantage of this maxim, by repeating it incessantly. Dissimulation can never be useful to any one who is suspected of it. Louis would have gained more by it, if he had less affected the reputation of being skilled in it."

In consequence of the reputation of Louis in this respect, John King of Arragon wrote to his son, to advise him not to enter into any personal conference with Louis upon some subject of dispute between them. "Do you know," says he, "that the instant you negotiate with Louis, you
" will

“ will be worsted ? His dissimulation degenerates
 “ often into actual falsehood, from which it is
 “ usually separated by a very narrow limit indeed.
 “ He is continually introducing into politics that
 “ artifice which but rarely supplies their defects,
 “ and which always disgraces them.”

Louis loved and protected arts and sciences. He founded some Universities in France. Boucher, Author of the “ Annals of Agriculture,” says of him, “ *Callebat literas, et supra quàm Regibus mos erat eruditus.*”

“ Louis,” says Comines, “ was better educated
 “ than the Nobility of his kingdom ; for they
 “ are only educated to make fools of themselves
 “ in dress and in language ; they possess no kind
 “ of learning whatever. Louis, on the contrary,
 “ had a great pleasure in asking and hearing
 “ about every thing. He had words at will, and
 “ perfectly good natural sense :”—“ a quality,”
 adds Duclos, “ of more value than all the sci-
 “ ences taken together, and without which they
 “ are useless.

This Monarch, who was a Prince of much pleasantry in his manners and conversation, was idolized by his subjects of the middle rank of life. He used to dine and sup with them continually ;

inquired into the state of their affairs and their connections; caused himself to be inrolled into many of their clubs and fraternities; and used to tell those persons who reproached him with not being sufficiently observant of his dignity, "*Quand orgueil chemine devant, honte et dommage suivent tout près*—When pride goes before, shame and disgrace follow very soon after."

Louis used to tell this anecdote of himself with great satisfaction: "In one of his journies he went into the kitchen of an inn where he was not known, and observing a lad turning the spit, asked him his name, and what he was. The lad with great simplicity answered, that his name was Berruyer, that he was indeed not a very great man, but that still he got as much as the King of France did. 'And what then, my lad, does the King of France get?' said Louis. 'His wages,' replied the lad, 'which he holds from God, and I hold mine from the King.'" Louis was so pleased with the answer, that he took the boy with him, and placed him about his person.

An Astrologer having predicted the death of a woman with whom Louis was in love, and which the Chapter of Accidents had been so kind as to verify, the Prince sent for him, and sternly asked him,

him, " You, Sir, who foretel every thing, pray
" when shall you die?" The Astrologer coolly
replied, " I shall die, Sire, three days before your
" Majesty." This reply so alarmed the King,
that he ordered him to be lodged in one of his
palaces, and particular care to be taken of him.

Louis occasionally did some kind and charitable
actions.—A poor woman complained to him one
day, that the Priests would not inter her deceased
husband in holy ground, because he had died in-
solvent. " Good woman," said he, " I did not
" make the law, I assure you. Here is some
" money to pay your husband's debts, and I will
" order the Priests to bury him as you wish."

A poor Priest came up to Louis one day as he
was at his devotions in a church, and told him,
that he was just then released from prison, where
he had been confined for a considerable debt; and
that the bailiffs were about to arrest him again for
the same sum, which he could not pay. The King
immediately ordered the money to be paid for
him, adding, " You have chosen your time to
" address me very luckily. It is but just that
" I should shew some compassion upon the dis-
" tressed, when I was intreating God to have
" compassion upon myself."

Louis was very anxious in the latter part of his reign (in the year 1475) to make peace with Edward the Fourth, and to dispossess the English of what they held in France; and, as usual, outwitted that Nation, who (as Philip de Comines says) have a common proverb amongst them, that in all or most of their battles and engagements with the French, the English have the better, but in their capitulations and treaties of peace, they are ever deceived and outwitted by them. Amiens was the town appointed for an interview between Louis and Edward. Louis sent the King of England three hundred cart-loads of the best wine which France produced; "and I think," says that Historian, "that the carts made as magnificent an appearance as the whole English army." Louis ordered two tables to be set on each side of the great street of Amiens, which were covered with dishes of food, adds Comines, "that was fittest to make the English relish their wine, of which there was great plenty, and of the richest that France afforded; and a great number of the King's servants waited upon the English, and gave them what they wanted to eat and to drink, but it was observed that they never once called for a drop of water. At each of the tables were placed five or six jolly companions, persons of rank and condition, to entertain the strangers, and take a hearty glass with them. At the gates
of

“ of the town, persons were stationed who took
“ the horses of the English by their bridles, and
“ led them to the tables, where every man sat
“ down in his turn.”

The barrier for the interview being finished, the two Kings met at it on the 29th of August 1475. “ The King of France,” says Comines, “ came first, attended by eight hundred men at arms, and by twelve persons of the first quality in France, amongst which were John Duke of Bourbon, and the Cardinal of that name, his brother. The King of England advanced along the causeway built for the occasion, with a noble train, and with the air and presence of a King. There were with him his brother the Duke of Clarence, the Earl of Northumberland, his Chamberlain (called Lord Hastings), his Chancellor, and other Peers of the realm; amongst whom there was not above four persons dressed in cloth of gold like himself. The King of England wore a black velvet cap upon his head, with a large *fleur de lys* made of precious stones upon it. He was a Prince of a noble majestic presence, in person straight and well made, but a little inclining to be fat. (I had seen him,” adds Comines, “ when the Earl of Warwick drove him out of his kingdom; I thought him much handsomer then, and to

“ the best of my remembrance, my eyes had never
“ beheld a more beautiful person.) When he
“ came within a little distance of the rail of the
“ barrier, he pulled off his cap, and bowed him-
“ self within half a foot of the ground ; and the
“ King of France, who was then leaning over
“ the barrier, received him with great reverence
“ and respect. They then embraced each other,
“ and the King of England making another low
“ bow, the King of France thus addressed him :
“ Cousin, you are heartily welcome ; there is no
“ person living that I was so anxious to see as
“ yourself ; and God be thanked that we meet
“ upon so happy an occasion as the present.
“ The King of England returned the compliment
“ in very good French ; and afterwards, the
“ Chancellor of England, the Bishop of Lincoln,
“ began a speech with a prophecy, (with which
“ *the English are always provided,*) that at
“ Pequigny a memorable peace was to be con-
“ cluded between the English and the French.

“ After the two Kings had sworn to observe
“ the treaty, Louis (who had always words at
“ will, says Comines) told the King of England
“ in a jocular manner, how glad he should be to
“ see him at Paris ; and that if he would come
“ and amuse himself there with the ladies, he
“ would assign him the Cardinal de Bourbon for
“ his

“ his Confessor, who he was well assured would
“ absolve him, if he should commit any sin in the
“ way of gallantry. The King of England was
“ much delighted with what Louis said to him,
“ and replied to him in the same manner, for he
“ knew the Cardinal was a very good companion.
“ In the evening, after the interview was over,
“ Louis told Comines, that he was not at all
“ pleased that the King of England had accepted
“ so readily of the invitation he gave him to come
“ to Paris. He is, said he, a handsome Prince,
“ and a great admirer of the ladies; and, perhaps,
“ some of our ladies may appear to him so lively,
“ so gay, and so charming, that he may desire to
“ make us a second visit. His predecessors have
“ indeed been but too often in Normandy
“ already; and I do not much like to have him
“ so near me. But on the other side of the
“ water, I shall always be ready to value and
“ esteem him as my friend and brother.

“ Soon after the interview,” continues Comines,
“ I met with a Gentleman of Gascony in the ser-
“ vice of the King of England, who was an old
“ acquaintance of mine, and who told me, that
“ we did but laugh at the King of England. I
“ asked him, how many battles the King of
“ England had fought; he told me nine, and

“ that he had been present at them all in person,
“ I asked him, how many of them he had lost ;
“ he said, only one ; and added, that it was this,
“ in which we had outwitted him now ; for he
“ thought that the reproach of the King’s return-
“ ing to England after such great preparations,
“ would be a greater disgrace and stain to his
“ arms than all the honours he had acquired by
“ his former victories. I acquainted Louis,”
adds Comines, “ with this man’s answer, who
“ said, he is a shrewd fellow, and we must have
“ a care of his tongue. Louis sent the next
“ day for him, entertained him at his table, and,
“ on his refusing to quit the service of Edward
“ to go with him, made him a present of a
“ thousand crowns, and promised to do great
“ things for his brothers, who were settled in
“ France.”

When the English Ambassadors were leaving Paris, Louis told M. de Brezé, that he wished to make them a present of something which should not cost him much. “ Sire, (said Brezé,) give
“ them your Musicians ; they are a great ex-
“ pence to you ; they do very little for their
“ money, and you take very little pleasure in
“ them.”

Louis

Louis used to say, that he met with every thing in his kingdom, except one. On being asked by a Courtier what it was, he replied "Truth."

He bought men at any price whom he thought could be of use to him ; giving as a reason, that the most bloodless victory was ever procured by gold.

He had frequently this saying in his mouth, " that the greatest princes were often paid with
" ingratitude, and that a subject is also often
" ruined by his Prince, for having too well
" served him. This," added he, " frequently
" happens, through the arrogance of those who,
" after great services performed, treat the persons
" whom they have served with too much insolence. To be well treated by a Sovereign,
" it is in general better to have received great
" favours from him, than to have done him great
" services. For my part, I always prefer those
" whom I have obliged, to those who have
" obliged me."

The homage which vice is obliged to pay to virtue was, perhaps, never better exemplified than in the instructions which this artful and sanguinary tyrant drew up for the use of his son Charles the Eighth.

" The

“ The greatest care of a Sovereign,” says he,
“ is to free his subjects from all oppressors, and
“ to take particular care of the widow and of
“ the orphan.

“ If a Prince wishes to lift up his hands pure
“ and spotless to Heaven, he should be contented
“ with his own domain, and with the old taxes.
“ He should ever be afraid to raise new imposts,
“ unless in cases of the extremest necessity, and
“ for the good of the State.

“ Princes are not, in general, sufficiently sensible of the value of friendship. They should
“ endeavour to have about them persons no less
“ attached to them by personal regard than by
“ interest.

“ War is a scourge to a Nation. It brings
“ with itself dangers and evils, the destruction
“ of the country, of its inhabitants, and of its
“ wealth.

“ Favours and emoluments were never intended
“ for the idle and the indolent, persons who are
“ useless, and a burthen upon the State.

“ A Prince should be very circumspect in his
“ conversation, as well as in his actions. My
“ tongue,” adds he, “ has perhaps done me as
“ much harm as good.”

MARGARET,

SISTER TO CHARLES THE FIFTH,
GOVERNESS OF THE NETHERLANDS.

THE University of Louvain complained to this Princess, that Luther by his writings was subverting Christianity. "Who is this Luther?" said she. "A poor illiterate Monk," was the reply. "Is he so?" said Margaret: "then do you, who are so very learned, and so very numerous, write against this ignorant Monk, and the World will pay more regard to so many Scholars than to one Blockhead."

Margaret's fate in matrimony was very singular. She was affianced to the Dauphin, son of Louis the Eleventh; but, he marrying the Heiress of the House of Bretagne, she was demanded in marriage for John the Infant of Spain. As she was failing to that country, to celebrate her nuptials, she was very near being shipwrecked. In the midst of the tempest, however, she preserved the fortitude of mind to make this Epitaph upon herself:

*Cy git MARGOT, la gente Demoiselle,
Q'eut deux Maris, et si mourut Pucelle.*

Within this tomb the gentle Margaret's laid,
Who had two Husbands, and yet died a maid.

Margaret

Margaret took for her motto, “ *Fortune, infortune, hors une ;*” which has puzzled many persons to explain ; and which, most probably, if explained, would not be worth the pains that have been bestowed upon it. This Princess wrote both in verse and in prose ; and left behind her the History of her Life and Adventures,

LA DAME DE BEAUJEAU,
DAUGHTER TO LOUIS XI.

M. DUPLESSIS, having trained up a fine falcon, told his sovereign Louis the Eleventh, that he was going to present it to the wisest woman in France—his daughter. Louis, with a laugh, replied, “ *Dame sage ne fût jamais.*”

CHARLES THE EIGHTH.

[1483—1498.]

“ CHARLES,” says Comines, “ was a very
“ pious Prince ; he took care to have always the
“ best preachers at his chapel, and was an
“ assiduous

“ assiduous hearer of them. He erected a place
“ for public audience, where he heard and dis-
“ patched causes, particularly those in which the
“ poor were concerned. The last expression
“ that he was heard to articulate before he died,
“ was, that he hoped never to commit again a
“ mortal sin, nor a venial one, if he could pre-
“ vent it. With these words in his mouth,”
adds Comines, “ he fell down, and died soon
“ afterwards.

“ To speak impartially,” says the same historian,
“ I believe that no Prince died so sincerely la-
“ mented by those about him as Charles. He
“ was very munificent to them, and was besides
“ one of the sweetest-tempered and most affable
“ Princes that ever reigned : *Il n'étoit pas possible*
“ *de voir un meilleure creature.* I have reason to
“ believe, that in the whole course of his life he
“ never said a word to any person that could dis-
“ please him : I really think that I was the only
“ one to whom he had been ever unkind ; but
“ as that was in his youth, and did not entirely
“ proceed from himself, I could not possibly
“ resent it.”

Charles was educated in a very private manner ;
none but his domestics were permitted to come
near him. The only Latin that Louis the
Eleventh

Eleventh his father permitted him to be taught, was the infamous maxim of Tiberius, “ *Qui nescit dissimulare, nescit regnare.*” When Charles came to the Crown of France, he attempted to supply the defects of his education ; he applied himself very much to read history, and even endeavoured to become acquainted with the Latin language.

This Prince, at the head of his armies, poured into Italy like a torrent, and swept every thing before him, taking possession of the kingdoms of Naples, of Florence, and of Milan. Pope Alexander the Sixth, then reigning, said upon the occasion, that the French came into Italy merely with the chalk in their hands to mark out their lodgings. In that country they behaved with their usual insolence * and cruelty, and were driven out of it in nearly as short a time as that in which they had taken possession of it.

* From this period, the word *Monsi* (Monsieur) became a term of the greatest reproach amongst the people of Italy ; a reproach not to be effaced from the person who receives it but by the destruction of him who gives it.

PHILIP DE COMINES.

ONE of the observations of this natural and entertaining old historian does no less credit to his heart than to his understanding. “In all the
 “princes,” says he, “that I have ever served,
 “and have ever known, there was always a
 “mixture of good and of bad, which I plainly
 “discerned, and indeed without wonder, for they
 “are men like to ourselves, and perfection belongs only to God himself. That Prince,
 “however, whose virtues exceed his vices, is
 “certainly worthy of extraordinary commendation and applause; for persons of their rank
 “and dignity are more obstinate and inclinable
 “to violence in their actions than other men, on
 “account of the education which they receive in
 “their youth, that is always less strict, and with
 “less of discipline, than that of others; and
 “when they are grown up, the greater part
 “of those that are about them, make it their
 “business and their study to conform to their
 “humours.”

Comines, speaking of taxes, says, “Is there
 “any Prince upon earth who has power to raise
 “money, except from his own domains, without
 “the consent of the subject who is to pay it,
 “unless

“ unless by means of tyranny and violence ? It is
“ objected, that occasionally there are times in
“ which the Assembly of the Council of the
“ Nation would not be attended, and that their
“ debates would take up too much time. The
“ preparation and the beginnings of a war are
“ never so precipitate, but there is time for proper
“ consideration upon it ; and when it is begun
“ with the consent of the subject, the Prince is
“ always more strong and more formidable than
“ his enemy. Money, I am sensible, is at all
“ times necessary to secure the frontiers of a
“ kingdom, as well in time of peace as of war ;
“ but this is to be done with moderation, and
“ depends upon the wisdom of the Prince ; for
“ if he be a good man, he knows what God is,
“ and what the world is ; what he ought to do,
“ and what he ought to avoid. In my opinion,
“ of all the countries with which I was ever
“ acquainted, the Government is no where so
“ well managed as in England ; the people are no
“ where less exposed to violence and oppression,
“ nor are their houses less liable any where else
“ to the desolations of war, which in that
“ country fall only upon the authors of it.”

Speaking of the education of the nobility of his time, Comines says, “ They possess no knowledge
“ of letters, nor have they any wise persons about
“ them.

“ them. They have their governors, (their
 “ stewards,) to whom those speak who have any
 “ business with them. These persons manage
 “ their affairs for them, and they give themselves
 “ no farther trouble.”

This excellent and honest historian thus describes the English of his time, those of the middle of the Fifteenth Century :

“ Of all the Nations in Europe, the English
 “ are the soonest brought to an engagement ; and
 “ although there is no Nation more raw and un-
 “ disciplined at their first coming upon the Con-
 “ tinent of Europe than the English Nation, yet
 “ a little time makes them brave soldiers, good
 “ officers, and wise counsellors. The King of
 “ England,” adds Comines, “ and his Nobility
 “ were not very well skilled in the cunning and
 “ subtlety of the kingdom of France ; for they
 “ went bluntly and without disguise about their
 “ affairs, and were not over-sharp in discovering
 “ the intrigues and artifices on the other side of
 “ the water. The English who have never been
 “ out of their own country are naturally passion-
 “ ate, as most of the inhabitants of cold countries
 “ are. England (concludes Comines) has this
 “ peculiar felicity, that neither the country, nor
 “ the people, nor the houses, are wasted, de-
 “ stroyed,

“ destroyed, and demolished ; but the calamities and
 “ misfortunes of the war fall only upon the
 “ soldiers, and particularly upon the Nobility, of
 “ whom they are more than ordinarily jealous ;
 “ for nothing is perfect in this world.”

The Emperor Charles the Fifth was so pleased with Comines' History, that he used to take it with him whenever he travelled, and seemed to feel the force of another observation of this historian : “ God,” says he, “ cannot send a
 “ greater plague upon a country, than to give it
 “ an ignorant and an unlearned Prince ; for,” adds he, “ a man learns more in one book in three
 “ months, than twelve men can learn living one
 “ after the other.”

LOUIS THE TWELFTH,

CALLED THE FATHER OF HIS PEOPLE.

[1498—1515.]

WHEN this excellent Prince ascended the throne of France, many of the great men of the Court who, when he was merely Duke of Orleans, had behaved to him with neglect, were
 afraid

afraid to present themselves before him. Louis nobly said, "The King of France disdains to revenge the injuries committed against the Duke of Orleans." He was so extremely careful of the property of his subjects, that he used to say, "The justice of the Prince should rather oblige him to owe nothing, than his generosity should induce him to give much away." This father of his people was told that the players of Paris had the insolence to take him off upon the Theatre, as an avaricious man who drank out of a vessel full of pieces of gold, without being able to quench his thirst. "Buffoons," said he coolly, "think they have the privilege to turn every one into ridicule. I am not more perfect than the rest of mankind. The idea is fair enough. I very readily forgive them : and after all," added he, "I had rather that my people laughed at my parsimony, than that they wept at my prodigality." He was once pressed by some of his Ministers to seize upon the territory of a Prince who had offended him. "I had rather," replied he, "lose a kingdom, which might perhaps afterwards be restored to me, than lose my honour, which can never suffer any reparation. The advantages that my enemies gain over me can astonish no one. They make use of means that I have ever disdained to employ : these are treachery, and

“ the violation of the laws of the Gospel.
“ If honour be banished from the breasts of all
“ other men, it should keep its seat in that
“ of a Sovereign.”

Louis used to compare the Nobility of his kingdom to so many Actions. “ They are,” said he, “ eaten up by their dogs and their horses.”

Being one day desired by some of his Courtiers, who thought their own lives in danger, not to expose his sacred person so much in an engagement, he exclaimed, “ Let all those who are
“ afraid stand behind me.”

An Officer of rank in his army having ill-treated a peasant, he ordered him to be made to live for a few days upon wine and meat. The man, tired of this very heating diet, requested permission to have some bread allowed him. The King sent for him, and said to him, “ How could you be so
“ foolish as to ill-treat those persons who put
“ bread into your mouth? The peasants,” added he, “ are slaves to the Gentleman and the Soldier,
“ and they in their turns are slaves to the Devil.”

L’Alviano, General of the Venetian armies, was taken prisoner by the troops of Louis, and brought before him. The King treated him with
his

his usual humanity and politeness, to which the indignant captive did not make the proper return, but behaved with great insolence. Louis contented himself with sending him to the quarters where the prisoners were kept, saying to his attendants, “ I have done right to send Alviano
“ away. I might have put myself in a passion
“ with him, for which I should have been very
“ sorry. I have conquered him, and should learn
“ to conquer myself.”

Louis exhibited the sweetness and kindness of his disposition even in his devices ; for whenever he entered a town which he had conquered, he wore a coat of mail upon which was painted a swarm of bees with this motto, “ They bear no
“ sting.”

Louis may well be styled the Father of Letters in France ; he encouraged learning in that kingdom, and prepared the age of Francis the First. He collected a great many manuscripts of the antient Authors. Cicero was his favourite writer ; he was particularly fond of that writer's Treatise upon the Duties of Life, and upon Friendship. He sent for some of the learned Italians to his Court, and employed them in public business. Louis's directions to his judges were, that they should ever decide according to

justice, in spite of any orders to the contrary which importunity might extort from the Monarch. With principles like these, and with a conduct uniformly guided by them, it is not wonderful that his death should be announced to the inhabitants of Paris in these terms, by the watchmen of that city: “ Frenchmen, we announce to you the worst news ye have ever heard; the good King Louis, the Father of his People, is dead! Supplicate the Almighty for the repose of his soul.” This honourable appellation of “ the Father of his People” was, according to an original letter of the times preserved by Godefroi, given him on the following occasion by Thomas Breco, a Doctor of the Sorbonne, who had the honour of addressing him thus, in a general assembly of the States held at Tours in 1506.

“ Il fit remonstrier au dit Seigneur Roi comment ils étoient venus vers lui en toute humilité & reverence, pour lui dire aucunes choses concernants grandement le bien de sa personne, l'utilité & profit de son royaume & de toute la Chrétienté: assavoir qu'un mois d'Avril il avoit été moult grevement malade, dont tous ceux de son royaume avoient été en grand souci, craignant de la perdre, cognoissant les grands biens qu'il avoit fait en plusieurs choses

“ singu-

“ singulieres : affavoir pour la premiere, qu’il
 “ avoit maintenu son royaume & son peuple en si
 “ bonne paix que par le passé n’avoit été en plus
 “ grand tranquillité & tellement ; qu’ils sçavoient
 “ que les poulles portoient le braçonet sur la tête
 “ en façon ; qu’il n’y avoit si hardis de rien pren-
 “ dre sans payer aussi ; qu’il avoit *quitté* sous son
 “ peuples le *quarte de taille* : secondement, qu’il
 “ avoit reformé la justice de son royaume, & mis
 “ bons juges par tout : & pour ces causes, & au-
 “ tres qui seroient longues à reciter, il devoit être
 “ appelé “ *Le Roi Louis XII. Pere du Peuple.*”
 “ Il disoit outre plusieurs belles paroles, *qui es-*
 “ *meurent le Roi & les assistants à pleurer.*”

Lettres de FOPPENS.

Louis used to say, that Love was the King of
 the young, but the Tyrant of the old. This
 maxim he unluckily exemplified in himself ; for
 at fifty-three years of age he married the Princess
 Mary, sister to Henry the Eighth of England,
 and died in two months afterwards. Louis in
 early life had been three years a prisoner in the
 Castle of Bourges, where he was confined during
 the night in an iron cage, from which he was re-
 leased by the solicitations of his wife, the Princess
 Jane, sister to Charles the Eighth. It maybe said of
 him as Voltaire said of Henry the Fourth, who,

Train'd in Adversity's instructive school,
 With justice and with mercy learn'd to rule.

ANNE DE BRETAGNE,

WIFE TO LOUIS XII.

PUTTENHAM, in his " Art of Poetry," says,
 " Thus much may be said in defence of the
 " Poet's honour, to the end no noble and generous
 " mind be discomforted in the studie thereof, the
 " rather for that worthy and honourable memo-
 " rial of that noble woman, the wise French
 " Queene, Lady Ann of Britaine, wife to King
 " Charles the Eighth, and after to Louis
 " the Twelfth, who, passing one day from her
 " lodging towards the King's side, saw in a
 " gallerie Maister Allaine Chartier, the King's
 " Secretarie, an excellent maker or poet, lean-
 " ing on a table and asleepe, and stooped down
 " to kisse him, saying thus, in all their hearinges,
 " We may not, of our princely courtesie, passe
 " by and not honour with our kisse the mouth
 " from whence so many sweet ditties and golden
 " poems have issued."

" In the audiences," says Brantôme, " that
 " she gave to the Ambassadors of different coun-
 " tries, she always mixed some phrases of their
 " language, which she contrived to get by heart
 " before she gave them audience. She was a
 " woman of eloquence, and of very pleasing con-
 " versation,

“ versation, but she piqued herself a little too
“ much upon her virtue towards her husband,
“ and endeavoured to govern her husband (Louis
“ the Twelfth) in consequence of her fidelity to
“ him. This good Prince occasionally gave way
“ to her, giving as a reason, that something is to
“ be sacrificed to a woman, where she loves her
“ husband and her honour.”

ABBÉ BLANCHET,

the ingenious writer of “ *Variétés Morales et*
“ *Amusantes*,” had received from nature a constitution so feeble and so delicate, that he remained throughout life oppressed with a melancholy, which rendered him dispirited, uncertain, and restless. Yet whatever influence the body may occasionally have over the mind, M. Blanchet had gained so complete a possession of himself, that neither his friends, nor any person with whom he lived, had ever the least reason to complain of his ill humour, or his attention to his own feelings.

At the age of twenty he thus wrote to a friend:

“ I am so horridly melancholy that my life is
“ become a burthen to me. Such, however, as
“ I am,

“ I am, I must bear *myself*; but are *others*
 “ obliged to bear with me? I really think, if I had
 “ not the support and consolation of religion, I
 “ should lose my senses.”

A dramatic writer, whose Tragedy had not succeeded on the Theatre, thought fit to publish it, and desired M. Blanchet to give him a motto for it. He replied, from Lucan, in the words of Pompey,

————— *Nec tam mea fata premuntur*
Ut nequeam relevare caput.

FRANCIS THE FIRST,

CALLED THE FATHER OF LETTERS.

[1515—1547.]

“ A HERALD at armes,” says Puttenham,
 “ sent by Charles the Fifth to Francis the French
 “ King, bringing him a message of defiance, and
 “ thinking to qualify the bitterness of his message
 “ with words pompous and magnificent for the
 “ King’s honour, used much this term (Sacred
 “ Majesty), which was not usually given to the
 “ French King, but to say for the most part
 “ (Sire). The French King neither liking of
 “ his

“ his errand, nor yet of his pompous speech, said
 “ somewhat sharply, ‘ I pray thee, good fellowe,
 “ clawe me not where I itch not, with thy Sacred
 “ Majestie; but goe to thy businesse, and tell
 “ thine errand in such termes as are decent be-
 “ twixt enemies, for thy Master is not my friend;’
 “ and turned him to a Prince of the blood that
 “ was standing by, saying, ‘ Methinks this fel-
 “ lowe speaks like Bishop Nicholas;’ for on St.
 “ Nicholas’ night, commonly, the scholars of the
 “ country make them a Bishop, who (like a
 “ foolish boy) goeth about blessing and preaching
 “ with such childish termes, as maketh the people
 “ laugh at his foolish counterfeited speeches.”

“ Francis,” says the learned Abbé de Longue-
 rue, “ knew a great deal, though he had never
 “ studied very hard or very seriously; but after
 “ Council was over, after he returned from hunt-
 “ ing, at his *levée*, and at his *couchée*, and when-
 “ ever the weather prevented his going abroad,
 “ he used to converse with men of learning and
 “ science, as Budé, De Chartel, &c. In his
 “ time,” adds the Abbé, “ that miserable resource
 “ of idle persons, Gaming, was not known.”

When Francis, after having performed pro-
 digies of valour and of personal courage, was
 taken prisoner at the battle of Pavia, two Spanish
 Officers,

Officers, Urbieta and Davila, were disputing which of them had had the honour to take him prisoner. Francis cried out, " Urbieta robbed me, and Davila took me ;" the first having taken from him the collar of the Order of St. Michael, which he wore ; the other only having asked him for his sword.

When taken, he would not consent to be carried before the Duke of Bourbon his subject, who was in arms against him, but insisted upon being carried to Lannoi the Spanish General. When he delivered his sword to him, he said, " Sir, I deliver to you the sword of a Monarch who is entitled to some distinction from having with his own hand killed so many of your soldiers before he surrendered himself, and who is at last a prisoner from a wretched reverse of fortune, rather than from any cowardice." Lannoi took the captive Monarch directly to the celebrated Convent of Carthusian Friars at Pavia. Francis insisted on entering the Church immediately, and fell down upon his knees before the Altar. The Monks were then chaunting one of their Offices, and he repeated after them with great fervour of devotion this line from the Psalms, which happened to be in the service of the day : " *Bonum est mihi affligi, Domine, ut discam statuta tua* : Lord, it is a good thing for me to

“ be afflicted, that I may learn thy statutes.” He sent to his mother Louisa of Savoy, Regent of France in his absence, the melancholy news of his captivity, conceived in these dignified and expressive terms: “ *Tout est perdu, Madame, hormis l’honneur.*”

Francis kept up his spirits extremely well the whole day after he was taken prisoner at Pavia, till he was going to bed, and found no one attending to take off his armour, all his Officers being either taken prisoners or killed. A French Gentleman however, of the name of Montpezat, of the province of Quercy, an Officer in the Duke of Bourbon’s army, came forward, and offered his Sovereign his assistance to undress him. Francis on this burst into tears, and embraced M. de Montpezat, and was ever afterwards much attached to him.

Being conveyed to Madrid, he was there closely confined, and treated with great indignity, contrary to the advice given to Charles the Fifth by one of his Counsellors, the Bishop of Osma, who advised his Sovereign to present Francis with his liberty, and with no other condition annexed to it than that of becoming his ally.

Soon

Soon after his confinement as a prisoner at Madrid, he fell sick, and was visited by the Emperor, who was fearful of losing his Royal prisoner. On entering the chamber, Charles embraced Francis, who said, "Sir, you see your slave."—"No, Sir, I see my brother, and my true friend."—"No, Sir," replied Francis, "you see your slave."—"No, Sir, I say again, my true friend and my good brother."—The Emperor then desired him to take care of his health, and that his affairs would go on well. From this time the captive Monarch recovered, and more particularly when his sister, the Duchess of Alençon, came to visit him. Charles being in no hurry to liberate Francis, the Duchess d'Alençon contrived a plot for his escape: Francis was to change clothes with a Negro, who carried coals and wood to his chamber, and to black his face with coal-dust, and pass for him. This plot was discovered to the Emperor by one of Francis's attendants; who, though he affected not to believe that a King of France would make use of such base and unworthy means to procure his liberty, took the proper precautions to prevent it.

After he was liberated from his imprisonment, he passed over in a boat the small river Fontarabia, which divides Spain from France, where he mounted a fleet Arabian courser that was brought him,

him, and drawing his sword, cried out in a tone of transport and exultation, “ I am still a “ King.”

On his return from his captivity in Spain, he saw a Lady of the name of D’Heilly *, who was Maid of Honour to his Mother, Louisa of Savoy. He conceived a violent passion for her at first sight ; and, being obliged to leave her to go to Paris, left the following Lines upon her toilet :

*Est-il point vrai, ou si je l’ai songé,
Qu’il est besoin m’éloigner et distraire
De notre amour et en prendre congé ?
Las ! je le veux ; et si ne le puis faire.
Que dis-je ? veux ; c’est du tout le contraire.
Faire le puis, et ne puis le vouloir ;
Car vous avez là réduit mon vouloir ;
Que plus tâchez ma liberté me rendre,
Plus empêchez que ne la puisse avoir,
En commandant ce que voulez défendre.*

FRANÇOIS.

Francis used to say of the Princes of Lorraine, that they were like the Neapolitan jennets ; a long

* Afterwards created Duchefs d’Estampes, and called, by the Wits of the Times, “ *La plus savante des belles, et “ la plus belle des savantes,*” as she was not only extremely beautiful, but professed a great love for literature ; perhaps, the better to secure the affections of her royal and learned Lover.

time

time and flow in coming to maturity ; but when they became so, they were excellent.

On some quarrel which he had with Pope Clement the Seventh, he told his Nuncio at Paris, that if the Pope did not give him satisfaction, he would introduce the opinions of Luther into his kingdom. “Sire,” replied the Nuncio, spiritedly, “your Majesty will be the first to suffer by that ; for, in general, new opinions in religion are soon followed by a change of Government.”

Francis used to say of his subjects, “*Que le naturel des vrais Français étoit d’être prompt galliard actif et toujours en cervelle*—that the natural disposition of a Frenchman was to be ready for enterprize, chearful, and active, and to have always some scheme in his head.”

He was very generous to the poor Nobility of his country ; observing, that there was nothing in the world so wretched as a rich man become poor.

Having imposed a considerable tax upon his subjects, Francis was told that the people murmured and spoke disrespectfully against the Government, and even against the Sovereign ; and being advised by one of his Courtiers to look
upon

upon this as a serious business, and one which required the punishment of treason, he laughingly replied, "Let them talk on. It is but just that
" for their money the people should be permitted
" a few liberties of speech."

Francis's usual method of asseveration was, "*Foi de Gentilhomme!*" He had once asserted something to one of his Courtiers "*Foi de Roi!*" which the latter did not appear to believe. Francis, perceiving this, said, "*Foi de Gentilhomme!*" and the Courtier was satisfied.

He thought the character of a Gentleman comprehended in it every excellent quality which a Sovereign should possess. His regard for letters and learned men was so great, that whenever any person of learning or genius was presented to him, he always advanced three steps to meet him. He had such ardour for the fine arts, that he permitted Leonardo da Vinci to die in his arms; and when that singular character and great artist Benvenuto Cellini told him one day how happy he was to have found so great a Monarch for his patron, he replied, "that he was no less happy
" in having such a great artist as Cellini to
" patronize."

This generous Monarch being instigated by some of his Courtiers to avenge himself upon Charles the Fifth, replied, "By no means; I should then lose an opportunity of being superior to Charles in virtue, to whom I have been obliged to yield in the events of fortune."

Francis being wounded in the face at a tournament was pressed to endeavour to find out the offender; when he replied, "As I have been guilty of so great a folly, it is but just that I should pay for it."

The device of Francis was a Salamander; a device well adapted to his continual activity and his perils. Castellan, in his funeral sermon on the death of his patron Francis, modestly expressed his belief that this great Prince was in Paradise. This gave great offence to the Sorbonne, who complained of it to the Court of France. Their remonstrance was coldly received, and Mendoze, who had been steward to Francis, told them, "that he knew the disposition of his old Master better than they; that he never could bear to remain long in one place; and that if he had been in purgatory, he stopped there merely to take a little refreshment, and afterwards went on."

Francis

Francis appears on his death-bed to have thought very highly of the loyalty of his subjects, for he then told his son Henry the Second, “ The French are the best creatures in the world, and you should always treat them with the greatest kindness, because they never refuse their Sovereigns any thing that they desire.”

A Court without ladies this Monarch used to compare to a spring without flowers ; yet there is still at Rambouillet engraven upon a window with a diamond by himself,

*Souvent femme varie,
Mal-habile qui s’y fie.*

Lovely sex, too given to range,
Lovely sex, too prone to change,
Alas, what man can trust your charms,
Or seek his safety in your arms !

When Francis was at Avignon, he ordered the tomb of Laura to be opened, and threw upon the remains of this celebrated Beauty some lines to the following purport :

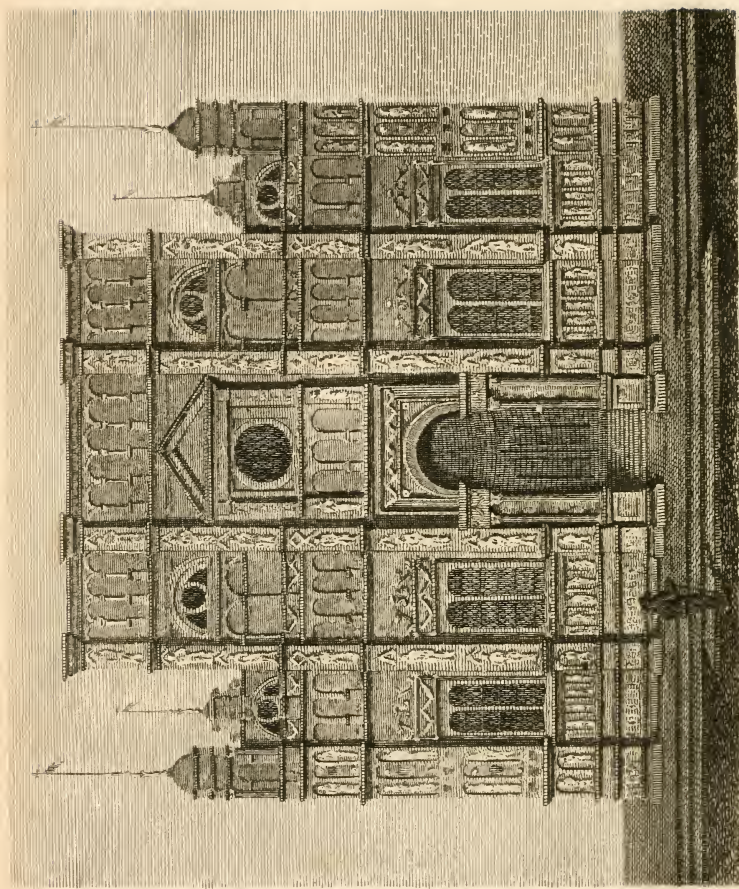
She who in this sad narrow spot is laid,
Throughout the world a splendid name display’d :
Before her charms how powerless and vain
Her lover’s genius, learning, fame, remain !

Sweet soul, with such excess of ardour lov'd,
 By silence only worthily approv'd.
 Cease, then, my Muse, thy impotence of praise,
 The subject far exceeds the Poet's lays.

Henry the Eighth of England had no sooner repaired to the tent appointed for him near Ardres, at the famous conference of *Le Champ de Drap d'Or*, than he was visited by Francis the First, who, according to Holinshed, thus courteously addressed him :

“ Syr, you be the same persone that I am
 “ most bounde to in the worlde; and fith it
 “ hath pleased you in persone to visite me, I am
 “ bound in persone to seke you, and for the
 “ very friendship that I have found in you, I am
 “ yours, and will be, and so I require you to
 “ take me; and with that he put off his bonnett.
 “ The Kynge of England soberly answered,
 “ If ever I did thyng to your likyng, I am glad :
 “ as touching the payn to come hether to see
 “ you, I assure you it is my great comforte,
 “ yea, and I had come much farther to have
 “ visited you.

“ The French King said openlie to his children,
 “ My children, I am your father, but to this
 “ Prince here you are as much bounde as to your
 “ natural



Chambers delin.

THE CERTOSA OF PAVIA,

London, Published Feb'y. 1793, by T. Cadell, Strand.

—Landsverdiens.

“ natural father ; for he redeemed me and you
 “ from captivitie ; wherfore on my blessinge I
 “ charge you to be to hym lovying alwaies.”

The annexed PLATE represents the FRONT of the CHURCH of the CONVENT of CARTHUSIANS, to which Francis was taken after the battle of Pavia. It was built by the celebrated BRAMANTE, at the expence of JOHN GALEAS VISCONTI, Duke of Milan ; and is thus described in the Journal of the English Ambassadors to Rome in 1555 :

“ We were brought to La Certosa de Pavia,
 “ where the Lords dined and were greatly feasted.
 “ It is the goodliest and the best house in all
 “ Europe. It was founded by Giovanni Galeazzo,
 “ Duke of Milan, who lies there interred in a
 “ tomb of white marble. The two coffins and
 “ the table of the altar are all of ivory, with such
 “ workmanship, that it is a spectacle to all
 “ Lombardy. There is a cloyster forty feet
 “ quadrant ; the doors, desks, and stools be so
 “ garnished with such notable histories, all of cut
 “ wood, of divers kinds of woods, that no man
 “ possibly can paint them out more finely and
 “ lovely. The marvellous works that be there,
 “ as well of the elephant’s tooth as of all kinds of
 “ wood, I think there be no where else to be

“ found in Europe; howbeit it is not yet finished.
 “ By the way, we saw the field where the French
 “ King was taken prisoner. The Monks of this
 “ Charter-house be nobly born and descended.
 “ The revenue of the said Charter-house *per*
 “ *ann.* is fifteen thousand crowns.”—LORD
 HARDWICKE’S *State Papers*.

MARGARET, QUEEN OF NAVARRE,

SISTER TO FRANCIS THE FIRST,

rode post from Paris to Madrid to see her brother, then a prisoner there. He used always to call her, “*son ame,*” “*sa mignonne;*” and said, that to her visit he was indebted for his life. Out of gratitude, he gave her in marriage to Henry d’Albret, King of Navarre, with a considerable portion. She wrote a little book in favour of the Protestant religion called “*Le Miroir de l’Ame Péchereuse.*” It was condemned by the Sorbonne, and she afterwards became a Catholic.

Margaret, as a writer, is better known by a collection of novels, called, “*Heptaméron; ou, Les Nouvelles de la Reine de Navarre,*” in
 2 vols.

2 vols. 12mo. This book is esteemed for the variety and extent of imagination displayed in it, but is reprehensible for the freedom with which it is written.

Margaret, like her brother, had the learned men and the wits of the time at her court. They gave her the name of "the Tenth Muse," and used to address their verses to her under that title. Marot, the celebrated French poet of his time, was, like most other poets, prodigal and profuse, and was much harassed by his creditors. She wrote to him these very elegant lines :

*Si ceux à qui devez (comme vous dites)
Vous connoissoient comme je vous connois,
Quitte seriez des dettes que vous fites,
Au temps passé, tant grandes que petites,
En leur payant un dizain toutefois.
Tel que le vôtr', qui vaut mieux mille fois,
Que l'argent dû par vous en conscience :
Car estimer on peut l'argent au poids ;
Mais on ne peut (& j'en donne ma voix)
Assez priser votre belle science.*

Many poets would be glad to be permitted to pay their creditors in the way suggested by the elegant Margaret, in paper-money.

M A R O T.

MANY of Marot's psalms are set to tunes that had been long favourites with the people of France, and rendered his version peculiarly agreeable to the Huguenots. The tune of the song of the sect respecting Queen Elizabeth, which begins

*Tous les Huguenots de la France
Mille cinq cens & cinquante,
La Regente
Qu'on appelle Elizabeth, &c.*

was applied to the 130th psalm of Marot's version.

Their example seems well worthy of imitation by the Church of England, which, by these means, would make an alliance between duty and amusement, and add to the austerity of devotion the chorus of harmony. The sectaries have indeed known the advantage of this union, and have practised it with too great success.

MARESCHAL STROZZI.

His son coming one day to wish him good morning, he said to him, "Young man, what have you been doing this morning?"—"Sir," replied his son, "I have been to the manege, I have played at tennis, and I have breakfasted." "Blockhead!" said the Marshal, "never satisfy the wants of the body before those of the soul. Pray let that never happen again. Before you do any thing else, feed your mind with the perusal of some good book, or pursue some study or other, and then do afterwards with your body what you please."

According to Brotier, Strozzi was continually reading the history of some of the military expeditions of antiquity; and said, that they were of equal use to him with the practice and exercise of the military art.

THE CONSTABLE OF BOURBON.

No one ever understood better the art of managing his soldiers than this great General,
 who

who had the misfortune to carry his victorious arms against his Sovereign and his country. In times of distress and of want he suffered his soldiers to take liberties with him in songs and in burlesque speeches, well knowing that discontent so vented never ends in any serious mischief. Previous to the sack of Rome, his soldiers, who wanted their pay, used to sing before him two Spanish lines, of which the sense is,

We are as good gentlemen as you,
And full as rich, without a sou.

Cellini pretends that he killed the Constable at the siege of Rome. Be that as it may, his death was a long while concealed from his soldiers by the artifice of one of his Esquires, Louis Combal; who, on seeing his master fall, immediately covered his body with a cloak, when the troops rushed on with their usual impetuosity and success, and completely devastated the city.

Amelot de la Houffaie mentions some Latin lines made on the occasion, in which Rome thus addresses a traveller, who comes to visit that city soon after the desolation occasioned by the Imperial army in 1572 :

*Urbis ruinas dum vides, veterem putas.
Adesse Romam. Cernis hinc Romæ quidem*

Rudera

*Rudera situmque. Roma sed subtus latet,
Latet sub ipso pondere immenso, suis
Sepulta molibus & vetus fundat novam.
Tamen ista veterem quarit, & Roma in suis
Romam ruinis ore luctifico vocat.*

————— *Eheu solum mihi
Nomen relictum est ! cetera eripuit furor.
Supereſtque ſolum Roma (Romæ licet
Nihil ſuperſit) ſemper à cunctis vocor.
Horrenda ſeries cladium tanta prior
Everſionis cauſa. Supremum malum
COMBALDUS, aptè dum ducem texit ſago,
Victumque fecit arte victorem ſuâ
Solamen iſtud reſtat ærumnis, meus
Quod caſus, idem caſus Auſtoris fuit.*

Whilst you behold my ruins, traveller,
You think you ſee before you Antient Rome.
How vain the thought ! you do but ſee before you
The wreck and fate of that renowned city.
Rome lies, alas ! how low beneath the preſſure
Of your advent'rous feet, by its own weight
Cruſhed and oppreſſed, and buried in its maſs,
A new foundation on its own vaſt ruins.
Yet, ever conſcious of her ancient ſplendor,
She ſeeks her former ſelf in vain, and calls,
With mournful voice, upon herſelf, to claim
Her long-loſt honours, and her priſtine greatneſs.

————— *Alas ! my name is only left me,
Rapine and ſpoil have ta'en all elſe away.
All that remains is, that (tho' nought of Rome
Survives) mankind perſiſt to call me Rome.
The ſavage Goths firſt cauſ'd my horrid wreck.*

Combald

Combald came next, and perfected my ruin,
 With art malignant covering with a cloak
 His cruel and rapacious leader's corpse,
 And rendering thus, as in despite of fate,
 The vanquish'd General more than conqueror.
 Yet still one comfort cheers me in my sorrows,
 That he who caus'd them shares my mournful fate.

The Constable, long before he appeared in arms against his Sovereign, used to repeat with pleasure the answer made to Charles the Seventh of France by a Gascon officer; who, on being asked by that Monarch whether any thing in the world could detach him from his service, replied, "Not even the offer, Sire, of three kingdoms like to that of France, would have any effect upon me; but I should not be able to withstand an insult."

Bourbon, like a true foldier of fortune and of desperation, took for his motto, "*Spes omnis in ferro sita est.*" Titian painted a fine portrait of him, pointing to his helmet, and inscribed with his motto.

LE CHEVALIER BAYARD.

THE continence and generosity of the Chevalier *sans peur et sans reproche* have been immortalized in “The Spectator;” and what history of his time has not celebrated his courage?

Being asked one day, what was the best legacy which a Father could leave to his children, he replied, “*La vertu et la sagesse, qui ne craignent ni pluie, ni vent, ni tempeste, ni force d’homme—*”
 “Valour and virtue, which fear neither rain, nor
 “storm, nor tempest, nor the strength of man.
 “Valour and virtue *à toute épreuve.*”

Francis the First was desirous to be created a Knight by Bayard, the evening before the battle of Marignan. Bayard made his excuses, as not being worthy of that honour. Francis insisted, and Bayard having given him the *accolade* with his sword, exclaimed, “Sire, I hope the ceremony
 “performed by me will prevail as much as if it
 “had been performed by Roland.” Then apostrophizing his sword before he returned it into the scabbard, he said, “From this time, my good
 “sword, you will be regarded as precious as if
 “you were a relic.”

In

In the war carried on by Julius the Second against the Duke of Ferrara and the French, the Duke agreed with Grendo, an Italian, to poison Julius. Bayard, hearing of this, remonstrated in the strongest terms with the Duke against this atrocious action. The Duke endeavoured to excuse it, by saying, that Julius had once hired some one to assassinate him. "Alas! my Lord," replied Bayard, "let us never do that which we
" condemn as a crime in others. Give me up
" that scoundrel Grendo, and I will either hang
" him immediately or send him to the Pope in
" irons."

It being once proposed to him to enter into the service of the King of England, he answered, "I have already two masters—God and my
" Prince; I will never serve any other."

At the siege of Mezieres, which town he defended, the Comte de Nassau summoned him to surrender it. "Nay," replied he, "if I must
" march out of the place, it shall be over a bridge
" of the dead bodies of the enemy."

At the defeat of Romagnano, when Bonivet, wounded and not able to serve any longer, gave him up the command of the army, he said, "It
" is

“ is rather late, perhaps; but a man should
“ serve his country at the risk of losing that life
“ which he owes to it.” Bayard, as usual, performed prodigies of valour, but was wounded by a shot from a musket, which broke some of the vertebræ of his back. He then caused himself to be helped off his horse, and to be placed at the foot of a tree; “ that at least,” said he, “ my face be looking toward the enemy.” The celebrated Constable of Bourbon coming up to him, said, “ Alas, M. Bayard, how
“ shocked and confounded I am to see you in
“ this situation! I have always loved and honoured you for the great valour and virtue
“ which you have always possessed.” Bayard, making an effort to recover some strength, leaned forward toward the constable, and said, in a firm tone of voice, “ For God’s sake, my
“ Lord, do not have any pity for me, but
“ rather keep it for yourself, who are fighting
“ against your allegiance and your Sovereign,
“ while I am dying for my Sovereign and my
“ allegiance.”

It was said of Bayard by the military men of his time, that he assaulted like a greyhound, defended himself like a lion, and retreated like a wolf, who always retires from his pursuers with
his

his face toward them. His device was a porcupine with this motto :

Vires agminis unus habet.

One man possesses the power of a whole troop.

This was given him in consequence of his having singly defended a bridge against two hundred Spaniards.

ANDREA DORIA.

THIS great naval Commander was one of the truest Patriots which his Republic (Genoa) could ever boast. Though in the service of Francis the First of France, when he found that Monarch had some designs upon the prosperity and the freedom of Genoa, by repairing the fortifications, and adding a citadel to the city of Savona, he thus addressed him by letter :

“ GREAT PRINCE,

“ He who makes use of the power Heaven
 “ has put into his hands to reverse the common
 “ order of human affairs, employs it to a very
 “ bad purpose. The city of Genoa has always
 “ been the capital of Liguria ; and posterity will
 “ not behold without astonishment, that your
 “ Majesty

“ Majesty has deprived it of that advantage with-
 “ out any reason. The Genoese perceive how
 “ your projects are likely to affect their interests.
 “ They intreat you to give them up, and not to
 “ suffer the general good to be sacrificed to the
 “ interests of a few of your Courtiers. I take
 “ the liberty to join my intreaties to those of my
 “ countrymen, and to request this of you, as the
 “ reward of the services I have been able to ren-
 “ der to France. If circumstances lay your
 “ Majesty under the necessity of wanting money,
 “ I will, in addition to the appointments which
 “ are due to me from your Majesty, present you
 “ with fourscore thousand gold crowns.”

Francis returned no answer to this letter ; and
 Doria perceiving that the fortifications of Savona
 were still going on, told Trivulci, “ Your
 “ Sovereign, Sir, suffers himself to be governed
 “ by imprudent and ill-intentioned Ministers.
 “ The Republic of Genoa will submit to any
 “ thing sooner than see Savona torn from their
 “ dominions, to which it has been appended from
 “ time immemorial. With respect to myself, I
 “ shall sacrifice the friendship of a King of France
 “ to the interests of my country. Pray tell this
 “ to your Sovereign as soon as you can, and
 “ assure him, that it is not a desire of gain which
 “ makes me act in this manner ; it is an honest

“ indignation at observing that the prayers I
“ made to him in favour of my injured country,
“ which he is taking pains to oppress, do not meet
“ with that attention to which they are entitled.”

Francis paid as little regard to this speech of Doria as to his former representations by letter, and ordered him to be seized in the port of Genoa, and brought prisoner to France. Doria, however, informed of the King of France's intention, escaped with his vessels, and returned soon afterwards to Genoa, which he found oppressed by two great calamities, dissensions and the plague. He immediately ordered the great town bell to be rung, as in times of alarm, and assembling the people, thus addressed them :

“ MY DEAR FELLOW-CITIZENS,

“ My warmest wishes would be gratified, did
“ I but see you in harmony together. You would
“ then have no reason to fear a foreign yoke ;
“ the love of your country would afford no
“ room for ambition ; none of you would aspire
“ at the supreme power ; we should no longer
“ behold in Genoa that disunion of its citizens,
“ which makes the weakness of a state and the
“ strength of its enemies. We should no longer
“ see one part of the citizens despise the other,
“ and provoke its just indignation. The Nobility
“ pretend that all the honours of the Republic
“ lie

“ lic are to be confined to them only, to the ex-
“ clusion of all the other citizens. But on what
“ is this pretension founded? Are they the only
“ force of the State? Has Nature given exclu-
“ sively to them judgment, prudence, and cou-
“ rage? What! are honours and dignities
“ degraded when they are given to merit? No,
“ my fellow-citizens, they belong to merit only.
“ To follow other maxims is to extinguish all
“ emulation: it is to take from merit its hopes
“ of reward: it is to annihilate the love of glory
“ itself. Let us then, my dear citizens, leave
“ open to every one the path which leads to ho-
“ nours: the desire to obtain them will excite an
“ emulation in every order of our State; and
“ we shall see the Genoese fill the universe with
“ the glory of their name, as they were used to
“ do in the times of their ancestors.”

Doria soon put an end to the divisions of his fellow-citizens, and drove away the foreign enemy which menaced their destruction. For these services, the people, by conclamation, declared him perpetual Doge of the Republic. This distinction he however refused, telling them it was more honourable for him to be thought worthy of such a distinction by his fellow-citizens, than actually to possess it; that he requested to be permitted to be subservient to the laws of his country, like any

other subject of it ; and that in reality he was capable of being more useful to the Republic by procuring it the protection of powerful Sovereigns from his services to them, than by merely being their Chief Magistrate. The Senate, astonished at his noble modesty, and at his attachment to the Republic, passed a decree which declared him “ the Father and the Deliverer of his Country ;” erected a statue to him in the midst of the great square of Genoa ; built for him a palace in the same place, which was afterwards to be called after his name ; ordained that himself and his posterity should be exempted from imposts of all kinds ; and that these decrees should be engraven on a plate of brass, appended to the walls of his palace, as a memorial of the services he had done to his Country, and of the gratitude of that Country towards him.

Doria, disgusted with Francis the First, entered into the service of Charles the Fifth, who, in imitation of Xerxes, when Themistocles came over to his army from that of the Athenians, might say, “ But I have Doria, the greatest naval Commander and the most disinterested man of his age.” Charles, to attach Doria more strongly to his interests, made him a Knight of the Golden Fleece, and gave him the Principality of Melphi. The latter Doria refused on account of his age,

as

as well as of his having no children to succeed him; adding, (differently from most persons who have been able to render services to Sovereigns,) “ that the recompence far exceeded his merit.” The Emperor insisting on his acceptance of the Principality, he replied, “ Then, Sire, I will accept of it, to prove to your Majesty that I am resolved to sacrifice the remainder of my life to your commands.”

The Republic of Genoa remaining very open to attacks of all kinds, and more particularly to conspiracies, the Senate proposed to Doria to build a fortress in the middle of the city, in order to insure its tranquillity, and to protect his own life, which was often in danger. He opposed this very violently, and replied, “ That Genoa could never preserve its liberty by mere ramparts and by a garrison; that it must owe that inestimable blessing to the disinterestedness of the Nobles, and the obedience of the People. God forbid,” exclaimed he, “ that to insure the safety of the remainder of my life, my country should be rendered obnoxious to slavery! This fortress, which some of you wish to build, will only contribute, one day or other, to reduce the Republic to a state of servitude.”

M. DE VIELLEVILLE.

FRANCIS the First having appointed this French Nobleman Captain of a Regiment of which he had been Lieutenant, sent for him to announce his promotion to him. Vielleville humbly thanked his Majesty for the honour he had conferred upon him, but begged to decline it, as he said he had “done nothing as yet
“worthy of it.” His Sovereign replied, “Why,
“Sir, I am very much mistaken then; for I
“thought if you had been five hundred miles
“off, that you would have galloped night and
“day to ask this rank of me; and now I offer it
“to you myself, you refuse it. I cannot tell,
“I am sure, on what other occasion you can
“expect that I should give it to you.”—“Sire,”
replied Vielleville, “on the day of battle, when I
“shall have done something to deserve it; but
“if I accept of the honour your Majesty intends
“for me at this instant, all my companions
“will ridicule me for accepting it, and sup-
“pose that it was given me in consideration of
“my being the near relation of the Officer
“who last held it. I assure your Majesty, I had
“rather die than obtain rank through any other
“medium than that of service.”

LEONARDO DA VINCI.

THIS extraordinary Artist, in conjunction with Michael Angelo, was employed to paint the great hall of the Senate of Florence, and they made those Cartoons for their designs, which are still the admiration of mankind. From being competitors they became rivals. Leonardo soon desisted from the work, and went to the Court of Francis the First, King of France; by whom he was treated with the greatest respect, and in whose arms he died.—The Monarch coming one day to see him when he was ill a-bed, Da Vinci rose up to receive him, but had not strength to support the effort he made.

Da Vinci had, perhaps, one of the greatest minds that the art of painting ever possessed: he was a Mathematician, an Engineer, a Poet, and a Philosopher. He wrote on his art with the same spirit and talent with which he exercised it; he composed a treatise on painting which is much esteemed; and published a volume of Caricatures.

Lomazzo has preserved an excellent moral Sonnet of his, which is here subjoined. It prescribes that regulation of the mind, without

which it is impossible for any one to be either good or happy.

*Chi non può quel che vuol, quel che può voglia,
Che quel che non si può folle è volere ;
Adunque saggio l'huom è da tenere
Che da quel che non può suo voler toglià.*

*Però che ogni diletto nostro, e doglia
Sta in sì e no, saper, voler, potere ;
Adunque quel suol può, che col dovere
Ne trae la ragion fuor di sua soglia.*

*Ne sempre da voler quel che l'huom pote ;
Spesso par dolce quel che torna amaro :
Piansi già quel ch'io volsi poi ch'io l'ebbi.*

*Adunque tu, Lettor di queste note,
S'a te vuoi esser buono e agli altri caro
Vogli sempre poter quel che tu debbi.*

LEONARDO DA VINCI.

For the following Imitation of this Sonnet, the
COMPILER is indebted to an ingenious friend :

On what he can't accomplish bent,
A Fool is he whom Care devours ;
And wise is he who is content
To bound his wishes by his pow'rs.

Since all our grief or pleasure springs
From what we *know*, and *wish*, and *do* ;
In these important ruling things,
Reason's the guide we should pursue.

Of

Oft that for which my Fancy burn'd,
 Has caus'd repentance when obtain'd;
 Oft is the *sweet* to *bitter* turn'd,
 Then be the moderate wish restrain'd.

Would you become (my counsel hear,
 If sense of duty rule your thought)
 Blest in yourself, to others dear,
Wish to do only what you ought.

The following are the remarks of Mr. FUSELI on this great man :

“ Leonardo da Vinci, made up of all the
 “ elements, without the preponderance of any
 “ one, gave universal hints, and wasted life infinitely in experiment; now on the wing after beauty, then grovelling on the ground after deformity; now looking full in the face of terror, then decking it with shards*, and shells, and masks: equally attracted by character and caricature, by style and common nature, he has drawn rudiments of all, but, like a stream lost in ramification, vanished without a trace.

* Shells of beetles. This requires some explanation. Leonardo was employed to paint a head of Medusa. A beautiful woman sat to him for the face. The adjuncts of horror he sought for in the fields, bringing home for them occasionally in his walks, nettles, thorns, beetles, spiders, toads, adders, &c.

“ Want

“ Want of perseverance alone could make him
“ abandon his Cartoon of the celebrated group
“ of horsemen destined for the great Council-
“ Chamber at Florence, without painting the
“ picture. For to him who could organize
“ the limbs of that composition, Michael Angelo
“ himself could be no object of fear. And that
“ he was able to organize it, we may be certain
“ from the sketch that remains of it, however
“ pitiful, in the ‘ *Etruria Pittrice*,’ lately
“ published, but still more from the admirable
“ print of Edelinck, after a drawing of Rubens,
“ who was his great admirer, and has said much
“ to impress us with the beauties of his Last
“ Supper at Milan, which he abandoned likewise
“ without finishing the head of Christ, exhausted
“ by a wild chase after models for the heads and
“ hands of the Apostles. Had he been able to
“ conceive the center, the radii must have
“ followed of course. Whether he considered
“ that magic of light and shade, which he
“ possessed in an unparalleled degree in his smaller
“ pictures, as an inferior principle in a work of
“ such dignity, or was unable to diffuse it over
“ numerous groups, cannot now be determined ;
“ but he left his fresco flat, and without that
“ solemnity of twilight, which is more than an
“ equivalent for those contrasts of Chiaroscuro
“ that Giorgione is said to have learnt from him.

“ The

“ The legend which makes Leonardo go to
“ Rome with Juliano di Medici at the election
“ of Leo X. to accept employment in the Vati-
“ can, whether sufficiently authentic or not, fur-
“ nishes a characteristic trait of the man. The
“ Pope passing through the room allotted for the
“ pictures, and instead of designs and cartoons
“ finding nothing but an apparatus of distillery
“ of oils and varnishes, exclaimed, Ah me!
“ he means to do nothing; for he thinks of the
“ end before he has made a beginning. From a
“ Sonnet of Leonardo, preserved by Lomazzo,
“ he appears to have been sensible of the incon-
“ stancy of his own temper, and full of wishes at
“ least to correct it.

“ Much has been said of the honour he received
“ by expiring in the arms of Francis the First.
“ It was indeed an honour, by which destiny in
“ some degree atoned to Francis for his disaster
“ at Pavia.”

HENRY THE SECOND.

[1547—1559.]

THIS Prince, though of a very easy and accommodating disposition, knew when it was proper to give a refusal. His favourite sister, married to the Duke of Savoy, was very earnest with him to render to her husband the strong fortresses of Pignerol, Tarillon, and Perouse, which may be looked upon as the keys of France toward Italy. He told the Ambassadors from Savoy, who intimated his sister's desire to him, " I am extremely fond of my sister, but I would
 " much sooner give her my two eyes out of my
 " head than these three fortresses."

Henry was killed at a tournament ; and when Catherine of Medici sent to his mistress, Diana de Poitiers, for the crown jewels, with which he had presented her, she returned them, and told the messenger, " Alas ! I have now no master ;
 " and I wish my enemies to know, that though
 " the Prince is dead, I am not afraid of them ;
 " and if I have the misfortune to survive my
 " Sovereign any time, my heart will be too much
 " affected

“ affected with grief at losing him, to feel in
“ the least degree the uneasiness and the in-
“ dignities which they will endeavour to put
“ upon me.”

AMYOT,

BISHOP OF AUXERRE, AND GREAT ALMONER
OF FRANCE.

As Henry the Second was making a progress through his kingdom, he stopped at a small inn in Berri to sup. After supper, a young man sent in to his Majesty a copy of Greek verses. The King, being no scholar, gave them to his Chancellor to read, who was so pleased with them, that he desired him to order the boy who wrote them to come in. On inquiry, he found him to be Amyot, the son of a mercer, and tutor to a gentleman's son, in the town. The Chancellor recommended to his Majesty to take the lad to Paris, and to make him tutor to his children. Charles the Ninth, to whom Amyot had been preceptor, having read that Charles the Fifth had made his tutor Adrian a Pope, said that he would do as much for his tutor; and the post of Great Almoner of France being vacant, he

he gave him that honourable piece of ecclesiastical preferment. Catherine de Medicis, Charles's mother, having intended it for some one else, sent for Amyot, and said to him with great indignation, "*J'ai fait bouquer les Guises & les Chastillons, les Connétables & les Chanceliers, les Rois de Navarre & les Princes de Condé, & il faut qu'un petit Prestolet me fasse la loi ?*" Poor Amyot, fearful of her indignation, was desirous to resign the Almonership ; but his generous pupil would not permit it, and gave him, some time afterwards, the Bishopric of Auxerre, as well as a rich abbey ; with all which Amyot appeared to be so little contented, that he asked for another rich abbey to append to them. Charles was much surprised, and reminded Amyot, that he had always assured him that he had bounded his desires to a few hundred pounds a-year. " True, Sire," replied the Prelate, "*mais l'appétit vient en mangeant.*" Henry the Third, who had also been his pupil, gave him the Order of the Holy Ghost.

Amyot died in 1593, at the age of seventy-nine. Not long before his death, he was much pressed to write the history of his country. " I love my Sovereigns too well," said he, " to write their lives."

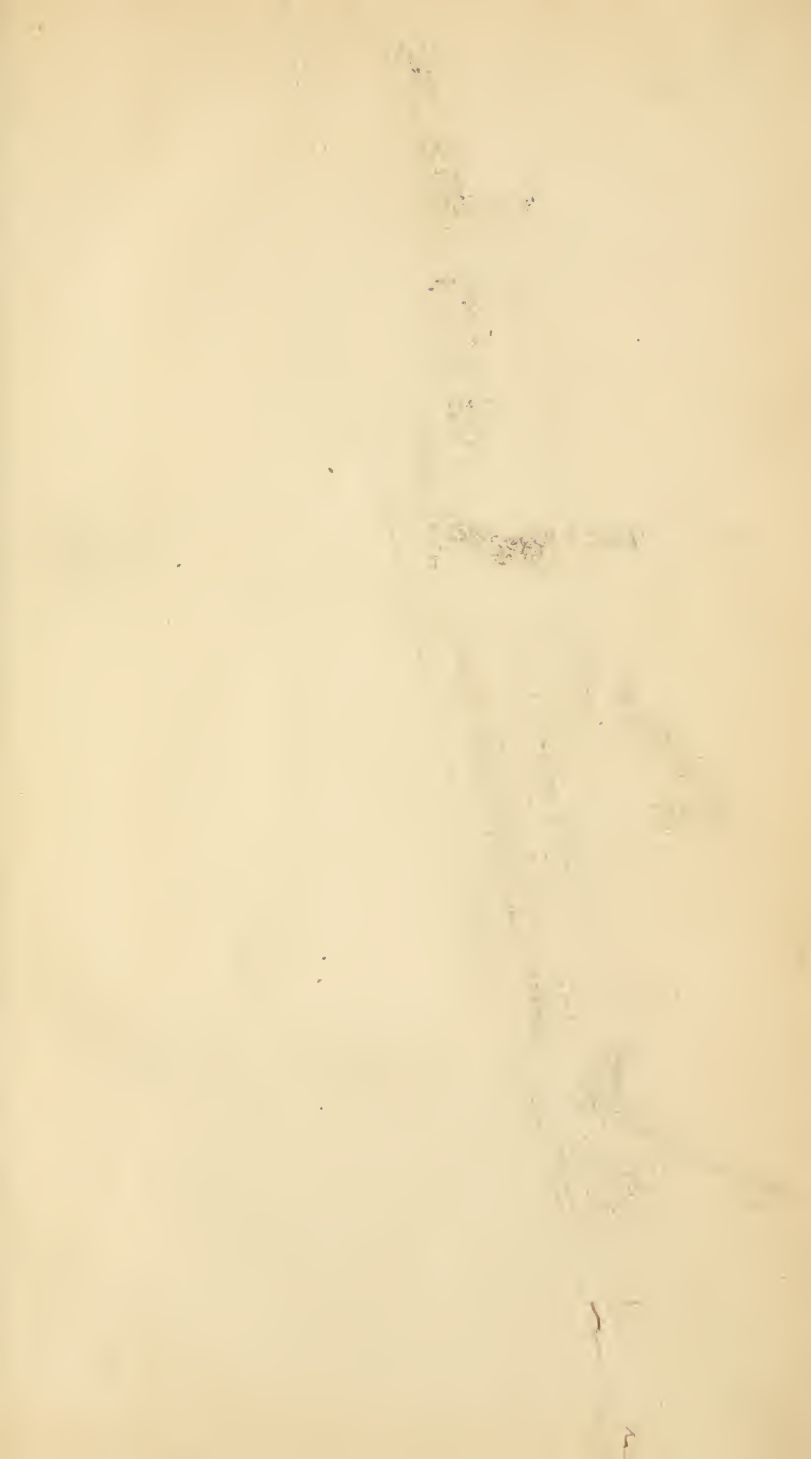
Amyot's

Amyot's translation of Plutarch will ensure him immortality: it is the best translation ever made of that entertaining and instructive writer. The French language owes him the obligation of having refined and polished it. The edition of Amyot's Plutarch, printed by Vascosan, in 13 vols. 12mo. is the edition preferred by the connoisseurs in books for the elegance of its typography.

END OF THE THIRD VOLUME.

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